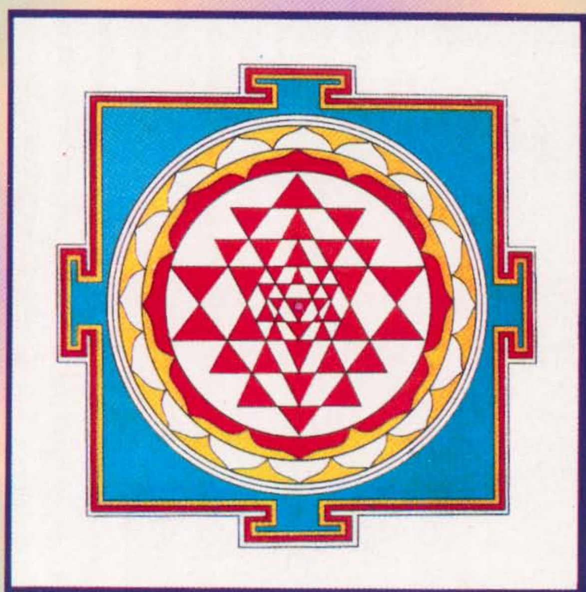
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A PEEP INTO THE TANTRALOKA AND OUR CULTURAL HERITAGE



KOSHALYA WALLI



RASHTRIYA SANSKRIT SANSTHAN

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New Delhi-

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Foreword

I have great pleasure to present this volume of *Golden Jubilee of India's Independence Series* of *Rashtriya Sanskrit Sansthan* to our esteemed readers. The Volume verily represents the goodwill and co-operation, the Sansthan has all along been receiving from the distinguished scholars all over the country.

The Sansthan was established in October, 1970 as an autonomous apex body under the Ministry of Human Resource Development, Govt. of India with a view to promoting, preserv-ing and propagating Sanskrit learning in all its aspects, with spe-cial reference to the in-depth shastraic learning. Apart from con-ducting the regular courses of studies at the constituent Vidyapeethas, it has been bringing out invaluable publications representing dissemination of knowledge contained in the vari-ous Shastras.

Thanks to the continued help, encouragement and support from the Ministry of Human Resource Development, Govt. of India that the Sansthan has grown by leaps and bounds and has been able to render its services to promotion of Sanskrit learning at national and international levels. Sansthan has decided to bring out 50 scholarly monographs by eminent Sanskrit Scholars of different fields as part of the academic programmes organised to celebrate the Golden Jubilee of India's Independence.

The present book *A Peep into the Tantrāloka and our Cultural Heritage,* throws light on our cultural heritage with special reference to the *Trantrāloka,* a *magnum opus* on Kashmir Śaivism byAcharya Abhinavagupta, a great philosopher of 10-11th century A.D. The book would be a valuable addition to the literature of Kāśmīr Śaivism.

Sansthan is highly grateful to the learned authoress Profesor Koshalya Walli, former Head, Department of Sanskrit, University of Jammu for contributing this scholarly volume under the *Golden Jubilee of India's Independence Series.*

The services rendered by my colleagues specially by Dr. *Savita Pathak, Dr. Viroopaksha. V. Jaddipal* and *Dr. R.C. Hota* deserve special appreciation who have worked day and night for planning and organising the various programmes connected with the Golden Jubilee Celebrations, particularly the publications of the Golden Jubilee Series. *M/s Pratibha Prakashan,* Delhi deserve our thanks for bringing out this monograph on time.

11.9.1998

.K.K. Mishra
Director
Rashtriya Sanskrit Sansthan
New Delhi

Preface

In early January 1998, I received a letter from the *Rashtriya Sanskrit Sansthan*, New Delhi inviting me to write a monograph within a stipulated time. The following pages are the consequence of that invitation and encouragement.

Although a Student of Kaśmir Śaiva thought, one has to dive deep in the ocean of technical words to find out the relevant correct meaning. The following pages are an attempt to have a peep into Ācārya Abhinavagupta's *Tantrāloka* and its contribution to our national, cultural heritage that in other words is the global cultural heritage, for Indian culture embraces whole humanity.

The Introduction introduces us to the subject *Tantrāloka* that happens to be the source of our national cultural heritage. The 1st chapter deals with the author Abhinavagupta - his life and works. The 2nd chapter gives us the details of ten to fifteen chapters and briefs us about the contents of the rest of the thirty seven *Āhnikas* of the said work. The 3rd chapter speaks about the human goal vis-a-vis the *Tantrāloka.* The 4th chapter introduces us to the versatile commentator Ācārya Jayaratha and enlightens us in a way with regard to the duties of a commentator. The 5th chapter discusses how human mind can be shaped to decide his goal in life, pick up a means to attain the said goal i.e. realisation of his own self, how *Tantrāloka* works as a light House in this direction.

The 6th chapter writes about our cultural richness and the contribution of *Tantrāloka,* towards the development of our cultural heritage, thereby inspiring us to realize the dream of *Viśwa Mānava* (man of the whole world), *Vasudhaiva Kuṭumbakam* (the whole earth is our family) and thus giving a direction to present day constructive activists of the whole mankind. The *Tantrāloka* aims at the identification of a man with whole mankind, nay, with whole creation. The conclusion summarises the central idea of the above mentioned chapters.

My thanks are due to the authorities of the *Sansthan* who inspired me to write the following pages. I am thankful to the manuscript typist Sh. Ramesh Gupta for typing out the script.

I am all gratitude to my respected father, who despite his ill-health inspired me to complete the task.

Jammu.
June, 1998 (Koshalya Walli)

Contents

Abbreviations

Tantrāloka	T.A.
Pratyabhijñāhṛdayam	P.H.
Paramārthasāra	P.S.
Īśwarapratyabhijñākārikā	I.P.K.
Īśwarapratyabhijñāvivṛti	I.P.V.
Īśwarapratyabhijñāvivṛtivimarśinī	I.P.V.V.
Gurunātha Parāmarśa	G.P.
Parātriṁsikāvivaraṇam	P.T.V
Śāradā Tilaka	Ś.T.
Ṛgveda	R.V.
Taittrīya saṁhitā	Tai.Saṁ
Atharvaveda	A.V.
Yajurveda	Y.V.
Mālinīvijayottara Tantra	M.V.T.
Abhinavagupta - an historical and Philosophical study by K.C. Pandeya	'Abhinavagupta'
Malinīvijayavārtika	M.V.V.
Tantravaṭadhānikā	T.V.P.
Bhandarkar Oriental Research Institute	B.O.R.I.
Tantrāloka Vārtika	T.A.V.
Trivandram Sanskrit Series	T.S.S.
Kashmir Series of Sanskrit Texts	K.S.S.T.
Bhagavadgītārtha Saṁgraha	B.G.S.

Mahārtha Mañjarī	M.M.
Mahānayaprakāśa	M.P.
Foundations of Indian Culture	F.I.C.
Srī Vidyārṇava Tantra	S.V.T.

INTRODUCTION

Man does not live by bread alone. He finds a vacuum in his life despite his material and intellectual progress. That vacuum even for one moment leads him to the ultimate destination of Self - realization. Since times immemorial *man - the crown of the whole creation* - has been searching the source of true bliss. *Darśanam* has a great place of significance in human life. Philosophy and cultural development make him to wander in the inner world. He lives with himself and thinks *what am I* ? *Who am I* ? These *what* and *who* words puzzle him. He becomes a true Jijñāsu. We have in Indian Philosophy various types - the gifts of different periods to human history. *Mīmāṁsā (Pūrva and Uttara), Sāṁkhya yoga, Nyāya, Vaiśeṣika, Baudha, Jaina, Cārvāka, Śaivism* and *Tantra* are famous types of Indian philosophy. Southern *Śaiva siddhānta* originated and developed in south. Kashmir Śaivism originated and developed in Kashmir. Seeds of Śaivism are found in Ṛgveda - *the oldest work in the universe*. Kashmir Śaivism is one of the systems of Indian thought that is very practical in the attainment of human goal.

Elaborating thirty six elements responsible for creation of this universe, knowledge of thirty six elements inspires a person to go ahead to understand this system of thought.

(a) *Pañca Mahabhūtas* - the five great elements are - Pṛthvī (Earth), *Jala* (water) Agni (fire), *Vāyu* (air), and *Ākāśa* (ether).

(b) *Pañca tanmātras* - five subtle elements - are *Śabda tanmātrā* (the element of sound) rises from *Ākāśa Mahābhūta* (the great element of ether)), *sparśa Tanmātrā* (subtle element of touch) rises from *Vāyu Mahābhūta* (the great element of air), *Rūpa Tanmātrā* (the subtle element of form) from the great element of fire *(Tejas Mahābhūta), Rasa Tanmātrā* (the subtle element of Taste) comes out from *Jala Mahābhūta* (the great element of water and finally *Gandha* (the subtle element of Taste) comes out from *Jala Mahābhūta* (the great element of water) and finally *Gandha* (the subtle element of odour) rises from *Pṛthvī Mahābhūta* (the great element of the earth.

(c) *Pañca Karmendriyas* (five organs of action) are *Vāk* (speech) *Pāṇi* (hands), *Pāda* (feet), *Pāyu* (organ of excretion), *Upastha* (organ of recreation i.e. organ of sex).

(d) *Pañca Jñānendriyas* (five organs of knowledge) are 1. *Ghrāṇendriya* (sense of odour), 2. *Rasanendriya* (sense of taste, flavour), 3. *Cakṣurindriya* (Sense of seeing), 4. *Tvagindriya* (sense of feeling, touching), 5. *Śrotrendriya* (sense of hearing).

(e) *Antaḥkaraṇa* - comprises *manas* (mind) *Buddhi* (intellect and *Ahaṁkāra* (ego) limited ego). *Saṁkalpavikalpātmakaṁ Manah* - mind is the source of various thoughts. *Niṣcayātmikā Buddhi* - Intellect helps us to decide what is to be done and what is not to be done. What is good and what is bad. *Ahaṁnkāra is limited I consciousness* of a Jīva.

(f) Prakṛti - is the source of three gunas - *Sattva, Rajas* and *Tamas. Sattva* is light and enlightening, *Rajas* is fickle, *Tamas* is delusion and illusion, heavy.

(g) *Puruṣa* - In Kaśmir Śaivism, Puruṣa is found, entangled.

(h) Ṣaṭ *Kañcukas* - six coverings - *Kāla, Kalā, Niyati, Rāga, Vidyā* and *Māyā.*

1. *Kāla* - means time. *Kāla Tattva* keeps *puruṣa* in a particular period. *Kāla* denotes limited time. Limitation of time has its source in *Kāla tattva.*
2. *Kalā* - denotes limited expertise. *Puruṣa* can't be an expert in all walks of life, in all languages in all subjects, in all branches of science.
3. *Niyati* - denotes that man can't be omnipresent. A being - *puruṣa* - can't be present in Delhi and simultaneously in Chennai or Calcutta, or Himalayas and the like.
4. *Rāga (Attachment)* - when one's attachment is towards one person or thing or place or colour i.e. limited, it is known as *Rāga.* A person devoid of limited attachment is equally attached or non-attached. Such a *Sādhaka* has *Samabhāva* (Uniform attitude towards all).
5. *Vidyā* - means limited knowledge i.e. imperfection in knowing all things. In other words *Vidyā tattva* element of limited knowledge signifies that a common being possesses limited knowledge about the things.
6. *Māya* - is an important *tattva* in as much as this element is the source to keep a person ignorant about his real nature. A victim of *Māyā* becomes bound by the above mentioned five *āvaraṇas* (*Kañcukas*).

(i) *Suddhatattvas* - (Pure elements) comprise five *tattvas* -

1. *Śuddha Vidyā* - This *tattva* makes one to realise his own nature as also the nature of this universe (*Ahaṁ-ahaṁ, Idaṁ - Idaṁ*). *Puruṣa* realises that he is *Śiva* and this universe is not real.
2. *Īśvara tattva* - In *Īśara Tattva* one realises that this universe is his own expansion. That this universe is not an illusion, an unreality.
3. *Sadāśiva Tattva* - In this *tattva*, one realises that one is this whole universe. Thus the realisation is more subtle and refined than in what we experience in *Īśvara tattva.*
4. *Sakti Tattva*
5. *Śiva Tattva*

} In these two *tattvas* one experiences pure *I* consciousness, the Universal *I* consciousness.

Not like in *Īśvara tattva* i.e. this universe is my expansion, nor *I* am this universe, but, experience of Pure *I*, Universal *I*, Perfect *I*.

Lastly *Parama Śiva* is not found only in *Śiva tattva* or *Śakti tattva* but in all the *tattvas* whether the lowest or the highest *tattva* or the intermediary *tattva*. It is all pervading existant at all levels, Omnipresent, Omnipotent, Omniscient.

Ācārya Vasugupta, an ardent devotee of *Śiva,* got the *Śivasūtras* directly from his *Iṣṭa*, in a dream. Perturbed by the spiritual darkness amongst the suffering masses, *Śiva* directed Vasugupta to see out of his cottage near *Harwan* in Srinagar valley of Kashmir, a rock, on the other side of which were written the sūtras. He further added that by his mere touch, the rock would be upside down and the sūtras were to be read, understood and taught to the deserving disciples. Kallaṭa was the favourite and close disciple of Vasugupta. He was given the duty of spreading the essence of *sūtras* alongwith the meaning to the suffering people. Thus came into existence *Vasuguptācārya's Śivasūtras* which were commented upon, interpreted and explained by Kṣemarāja in his *Śivasūtravimarśinī,* by Bhāskara in his *Śivasūtravārtika.* Bhaṭṭa Kallaṭa is said to have written commentary on *Śivasūtras.*[1] *Varadarāja* wrote a commentary on *Śivasūtras.* Thus Kashmir Śaivism took a new turn with the existence of *Sivasūtras* with *Vasugupta* as its originator. Apart from the one version given above. various other opinions are in vogue with regard to the mode of origin of *Śivasūtras* received by the *Achārya* (Vasugupta). However, this much is sure that Vasugupta was chosen by the Divine will to receive the *Śivasūtras* on behalf

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1. तदुक्तमिति शिवसूत्रवृत्त्योर्मधु वाहिनीतत्त्वार्थचिन्तामण्यो- र्भट्टश्रीकल्लटपादैः।
   Bṛhat pratyabhijñāvivṛtivimarśinī by Abhinavaguptācārya.

of the suffering humanity. His time is said to be the last quarter of the 8th century A.D. or the first quarter of the 9th century A.D. The commentary of *Śāradātilaka* briefs us about the *Guruparamparā* indicating that Vasugupta was the founder of Kashmir Śaivism after Lord Śiva and Abhinavagupta was the fourth in the queue.[2] Abhinavaguptāchārya's date is known as the latter half of the 10th century A.D. and first quarter of the 11th century A.D., the date of Vasugupta can be arrived at again as said, the first quarter of the 9th century A.D.

Śivasūtras - This book is divided into three sections : Ist section discuss *Śāmbhavopāya.* IInd section offers *Śāktopāya* and IIIrd section describes *Āṇavopāya.* Original sūtras are as good as aphorisms. *Śivasūtras* are the guide to yogic path. The *śivasūtras* draw our attention to (1) Ultimate Authority (2) manifestation of the world (3) Bondage (4) Liberation from bondage. According to Kṣemarāja, Vasuguptācārya authored *spandakārikā* also[3]. Utpala Vaiṣṇava opines that Kallaṭa the direct disciple of Vasuguptācārya authored spondakārivā.[4]

Vasugupta is said to be the author of *Spandāmṛta* also. Possibly the work is the same as the *Spandakārikā*, having used the word in metaphorical sense - as Kṣemarāja puts it.[5] Kallaṭa, like

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2. श्री कण्ठं वसुमन्तं (वसुगुप्त) सोमानन्दं तथोत्पलाचार्यम्
   लक्ष्मणमभिनवगुप्तं वन्दे श्रीक्षेमराजं च॥
   Śāradā Tilakam V.3 Comm. P.7
3. लब्ध्वाप्यलभ्यमेतज्ज्ञानधनं हृद्गुहान्तनिहितैः।
   वसुगुप्तवान् शिवाय हि भवति सदा सर्वलोकस्य॥
   Spandaniraṇya V.2, P. 765
4. वसुगुप्तादवाप्येदं गुरोस्तत्त्वार्थदर्शिनः।
   रहस्यं श्लोकयामास सम्यक् श्रीभट्टकल्लटः॥
   Spandapradīpikā V.53
5. स्पन्दामृते चर्वितेऽपि स्पन्दसन्दोहतो मनाक्।
   पूर्णस्तच्चर्वणाभोगोद्योग एव मयाश्रितः। *Spandanirṇaya* P.1 V.2

Kṣemarāja used the word *Spandāmṛta* for *Spandakārikā*.[6] A commentary on the *Bhagavadgītā* called *Vāsavīṭikā* is said to be have written by Vasugupta. The complete commentary is yet to be obtained. The commentary on the first six chapters is probably mixed up with *Lāsakī* - another commentary on *Bhagavadgītā* by *Rājānaka Lāska*. The manuscripts of *Lāsakī* are available. *Siddhāntacandrikā* is noticed by Dr. Buhler.[7]

Kallaṭa – happens to be the first disciple of Vasugupta. He learnt the *Śivasūtras* from his Guru. In Kalhaṇa's opinion, Kallaṭa was a Siddha. He lived in King Avantivarman's time. His date can be safely placed in the second half of the 9th century. He wrote *Madhuvāhinī* commentary on the first three khaṇḍas and the *Tattavārthacintāmaṇi* on the last part of the sūtras, but these commentaries are not now available. Utpala Vaiṣṇava is of the opinion that *Spandakārikā* is authored by Kallaṭa and not by Vasugupta. *Spandakārikā* and its *Vṛtti* are published in Kashmir series of Texts and studies under the title *Spandakārikā-vṛtti*. Both the *Kārikās* and the *vṛtti* are together popularly named *Spandasarvasva*. Virtually, who is the author of *Spandakārikā* - Vasugupta or Kallata ? Opinions differ till date.

This book comprises three Niṣyandas, having fifty two *Kārikās*, with lucid commentary by Kallaṭa. The essential features of the *spanda* aspect of Kashmir Śaivism is explained precisely in the said book.

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6. दृब्धं महादेवगिरौ महेशस्वप्नोपदिष्टाच्छिवसूत्रसिन्धोः।
स्पन्दामृतं यद्वसुगुप्तपादैः श्रीकल्लटस्तत्प्रकटीचकार॥
Spandakārikāvṛtti p. 410, V.2
7. Vide Buḥlers Kashmir Report 1877. Catalogue No. 501 Mss.

Somānanda was the son of Ānanda. According to Somānanda's *Śivadṛṣṭi,* he descended directly form the sage Durvāsā and belonged to a dynasty of *Siddhas* who meditated in Himalayas, Durvāsā was ordered by Śiva to maintain the secrecy of *Śivād vaita Śāstra* in toto. Sage Durvāsā's Mānasaputra was Trayambakāditya who discharged the responsibility of maintaining the secrecy of the said śāstra. He by incessant penance attained the knowledge of creating Mānasaputra. Thus, the progeny continued till the 14th Siddhas were born. The 15th siddha married a Brahman woman from an unknown place, got a son Saṅgamāditya by name. He, in due course of time came to Kashmir. Saṅgamāditya's son was Varṣāditya and Varṣāditya's son was Aruṇāditya. Arauṇāditya's son was Ānanda. Ānanda's son was Somānanda[8]. Somānanda's Śivadṛṣṭi presents non-dualism in a scientific and logical manner. The author of the said work reveals the significance of *Pratyabhijñādarsánam.* Abhinavaguptācārya was well acquainted with the *work-Śivadṛṣṭi-* utilized the book while discussing the *Trika* system.[9] It is said that Somānanda wrote *Vṛtti* also on his work, that is lost, may be, with other works, of Somānanda that he might have written.

As regards, the date of Somānanda, his work does not give any direct clue. He is positively later than Vasuguptācārya and earlier than Abhinavaguptācārya. He is admired by Abhinavagupta with respect and grace.[10]

Utpaladeva also known as Utp·alācārya is the son of Somānanda.[11] His date could be the second or the 3rd quarter of

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8. Vide Somananda's *Śivadṛṣṭiḥ*
9. श्रीमदूर्मिमहाशास्त्रे सिद्धसन्तानरूपके।
इदमुक्तं तथा श्रीमत्सोमानन्दादिदेशकैः॥ *Tantrāloka* II.5
10. श्रीसोमानन्दबोधश्रीमदुत्पलविनिस्सृताः।
जयन्ति संविदामोहनिर्भरा दिक्प्रसर्पिणः। *Tantrāloka* I.10
11. सोमानन्दात्मजोत्पलजलक्ष्मणगुप्तनाथः।

the 10th century A.D. He has written *Īśvarapratyabhijñākārikās* 2. *Īśvarapratyabhijñāvivṛṭi* - a *vṛtti* on the former. He has also written *Sidhitrayī* comprising three divisions-

1. *Ajaḍapramātṛsiddhi, Īśvarasiddhi* and *sambandhasiddhi*. He is the writer of a vṛtti on *Śivadṛṣṭi* also.*Īśvarapratyābhijñākārikā* comprises *jñānādhikāra, Kriyādhikāra, Āgamādhikāra*, and *Tattva Sāṁgrahādhikāra*. The significance of this work can be grasped by the very fact that Kashmir Śavism came to be known as *Pratyabhijñāndarśnam*. Abhinavagupta has written commentary on this*Īśvarapratyabhijñākārikās* of Utpaladeva known as *Īśvarapratyabhijñāvimarśinī*, popularly known as *Laghutvṛtti*. Abhinavagupta's other commentary is on the *Īśvarapratyabhijñāvrtti* of Utpala, called *Īśvarapratyabhijñāvivṛṭivimarśinī*, popularly known as *Bṛhatī Vṛtti*. The *Laghu Vṛtti* is published originally in two volumes by the Kashmir Research Department. The same Research Department has published originally the Bṛḥatī also. Dr. Buhler's Kashmir Report says that the manuscript purchased by him was complete[12].

To conclude Utpalaḍeva's contribution to Kashmir Śaivism is original and important, so much so that inspiration overtook Abhinavagupta to write commentaries on Utpalācārya's works.

Rājānaka Rāmakaṇṭha, according to his own utterance[13] happens to be the disciple of Utpala Deva. His Parentage is not known but his date could be second and third quarters of the 10th century A.D. He has written a commentary on the *Spandakārikās* called *spandavivṛtti*, commentary on *Bhagavadgītā* from Śaiva point of view and commentary on *Mataṅga tantra*.

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12. Buhlers Kashmir Report 1677, No 464
13. कृतिस्तत्रभवतो महामहेश्वराचार्यशिरोमणिराजानकश्रीमदुत्पलदेवपाद-पदमानुजीविनो राजनकश्रीरामकण्ठस्य इति शिवम्॥ *Spandakārika* P.168.

Utpala Vaiṣṇava is different from Uptalācārya. He has presented spanda aspect of Kashmir Śaivism from the Vaiṣṇava point of view. His commentary is entitled *Spandapradīpikā* - another commentary on *Spandakārikā* of Vasugupta. The commentary of the said author is also known as *Utpala Vaiṣṇavī* explaining *Svarūpaspanda Sahajavidyodaya* and *Vibhūtiyoga* from Vaiṣṇava point of view.

Lakṣamaṇagupta was Abhinavaguptacārya's teacher in *Krama* and *Pratyabhijñā.* Abhinavagupta shows great respect to his teacher in his *Tantrāloka*[14] Lakṣamaṇagupta was the son and the pupil of Utpaladeva. Although no work of his is available but his student refers to him at several places. According to Abhinavagupta, one of his works appears to be *Śri Śāstra*. The contents and the form of the work are not known till date.

Bhāskara as per his own statement is the son of Divākara.[15] He wrote 1. *Sivasūtravārtika* 2. *Vivekāñjana* and 3. *Kakṣyāstotra.* Bhāskara's *Śivasūtravārtika* is different in interpretation from other commentators. Bhāskara is more popular as Divakara's son than as Bhāskara.

Abhinavagupta - The celebrated author of Kashmir Śaivism will be treated separately as this monograph concerns his main work-Tantrāloka.

Bhaṭṭanārāyaṇa - does not say anything about his parentage. He wrote *Stavacintāmaṇi,* printed in Kashmir series alongwith the commentary of Kṣemarāja on it. The work has the background of *Pratyabhijñā* thought. Bhattanārāyaṇa could be the contemporary of Abhinavagupta.

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14. तदास्वादपरावेशबृहितां मतिष्दपदीम्।
गुरोर्लक्ष्मणगुप्तस्य नादसंमोहिनीं नुमः॥ *Tantrālokà* I, V.11

15. तस्मात्प्राप्य करोम्येव सूत्रवार्तिकमादरात्।
दैवाकरिर्भास्करोऽहमन्तेवासिगणेरितः
Śivasūtravārtika P.S. V.V.889

Rāmakaṇṭha I is differnt from Rājānaks Rāmakaṇṭha, In his Bhāskarī, Dr. K.C. Pandey (Introduction P. XIX) writes that Rāmakaṇṭha I belonged to the close of the 10th and the beginning of the 11the century A.D. Rāmakaṇṭha I wrote *Sadvṛtti*. According to Bhāskarī by Dr. K.C. Pandey (Introduction P. XVIII), Rāmkaṇṭha I was an exponent of both the dualistic and monistic schools of Śaivism. Rāmakaṇṭha I was the son of Bhaṭṭa Narayanakaṇṭha, the author of Nādakārikā.

Yogrāja was a student of Kṣemarāja. He wrote a commentary on Abhinavaguptācārya's Paramārthasāra- the only work that we have got about him. His date may be fixed as the second half of the 11th century A.D.

Nārāyaṇa Kaṇṭha' father's name was Vidyākaṇṭha. His two works are *Mṛgendravṛtti* and *Śaraṇniśā*. *Mrgendravṛtti* has been published and *Śaraṇniśā* is a commentary on the *Tattva saṁgraha* of *Sadyojyoti* referred to by Aghoraśiva in his own commentary.[16] He is a dualistic writer.

Rāmakaṇṭha II - was the son of Nārāyaṇa Kaṇṭha. His works are *Nādakārikā, Vivṛti on Paramokṣanirāsakārikā* and *vṛtti* on *Mokṣakārikā*. Mantravārtikaṭikā and Āgamaviveka are known by references only. A manuscript of his commentary on the *Mataṅgāgama* is preserved in the Library of the Sanskrit College, Calcutta. He has referred to a commentary of the *Svāyambhūvāgama,* in his commentary on the *Nareśvaraparīkṣā*. It is called the *Svāyambhuvodyota*. His disciple Aghoraśiva is famous for his works and commenteries.

Bhaṭṭa Vāmadeva was a disciple of yogīśvarācārya as per

16. तत्त्वसंग्रहचन्द्रस्य प्रकाशाय वितानिता।
श्रीनारायणकण्ठेन बृहट्टीका शरन्निशा। *Bhāskarī* Introduction P.XXI
Anubhavasampradāyopadeśapariśīlanena
Parātriṁśikāvivṛti, P-161

his own statement. Yogīśvarācārya could be yogarāja. He is author of the book *Jananamaraṇavicāra.*

Subhaṭṭa-Datta, as per Jayaratha - the commentator of *Tantrāloka-* was the Guru of Rājarāja - this exact name of the king is not known. Subhaṭṭa Datta could be the first commentator on *Tantrāloka* as Jayaratha often refers in his *viveka.* This commentary, so far is not traceable.

Jayaratha, the commentator of *Tantrāloka* had the title Mahāmahesvarācārya. He is held in great esteem among the scholars of Kashmir.

Śobhākaragupta wrote a commentary on the *Bhairvastotra* of Abhinavagupta. The commentary is said to be far-fetched giving a vaiṣṇavite interpretation.

Lallā was the only woman writer on Kashmir Śaivism. She belonged to the fourteenth century A.D. Her Kashmiri *Vākh* are rich in contents and were translated in sanskrit by Bhāskara-Kaṇṭhācārya.

Śitikaṇṭha hailed from Kashmir. He was the great grandson of the author of *Stuti Kusumāñjali* who also was a well known grammarian. He wrote a commentary on the *Bālabodhinī* of Jagaddhara. His time is said to be the last quarter of the 15th century or the first quarter of the 16th century A.D. The original work is in Kashmiri language but the commentary written himself by the author is in simple sanskrit prose.

Varadarāja of the first half of the 16th century A.D. has written *Śivasūtravārtika* of Vasugupta.

Bhāskarakaṇṭha has written Bhaśkarī on Abhinavagupta'*s Pratyabhijñāvimarśinī.* It gives a traditional interpretation of the text. Dr. K.C. Pandey has translated this commentary into English. His three more important works are sanskrit translation of *Lallāvākyāni,* commentary on *Yogavāsiṣṭha* and *Harṣeśwarastava.*

Siddhagorakṣanātha is a well known writer in Kashmir belonging to the Jogi sect. *Amarāṅgaśāsana* deals with the several ways of attaining yoga. Nāḍīs in human body are discussed in

detail. Lastly, the *Mahābhūtas, tanmātras,* ten *Prāṇās* are dealt with in detail.

Cakrapāṇinātha is the author of *Bhāvopahāra* containing forty verses. Ramyadeva has written a *vivaraṇa* on it.

Ādyanātha is the author of Anuttarāśapañcāśikā.

The ultimate goal of Kashmir Śaivism is *Mokṣa* - Self expansion. Ignorance is called *Mala*. There are three types of *mala* - *Āṇava mala, Kārma mala* and *Māyīya mala*. Various *Upāyas* have been suggested to do away with *mala* - Anupāya Śaṁbhavopāya, Śāktopāya and Āṇavopāya.

Kashmir Śaiva scholars, revere Abhinavaguptācārya for his unique contribution to Kashmir Śaiva Philosophy. Coming to Tantra literature, *Tantrāloka* of the celebrated author is the epitome of Kashmir Śaiva thought. Since, *Tantrāloka* is the central point of the following pages, suffice here to say that Tantra literature offers values that require ability (*Adhikāra*) of a *Sādhaka* to understand, appreciate and own the same. *Tantra* is an ingredient of Indian culture. According to *Tantra,* the true Destination is Consciousness, Awareness of Consciousness *(Citi, Saṁvit, Bodha)*. This *citi* has *jñāna* aspect and *kriya* aspect. *Tantra* is practical and positive. Just as a scientist experiments in a laboratory, and the results, if any, are placed before the other scientists and the common masses, likewise *Tantra* is the result of the spiritual scientists, *yogīs* and seers in the laboratory of their inner world. Ācārya Abhinava describes *Tantra* as *Anubhava Sampradāya.*[17] Unfortunately commoners misunderstand and misinterpret *tantra.*

Tantra apparently seems to be revealed by Lord Śiva to Pārvatī. Man has the lower self, may be called *Aṇu,* as also the Higher self may be given the name of *Śiva*. The lower self can put questions to the Higher self and the Higher self replies. Ācārya Abhinava speaks in this light that the self is present everywhere,

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17. *Anubhava-sampradāyopadeśa-Pariśīlanena*

is self-luminous, itself dividing in questioner and replier, both being itself at the sametime.[18] Tantra, if *understood* in its proper way, serves as a guide in our day to day life, thereby leading us to the ultimate goal of life. We should deserve to be the students of *Tantra*, the rest that is worthy in life follows.

Modern age is a scientific age. Experiences count more than faith i.e., knowledge got by means of experience is more confirmed than that is got by faith.

The *tantras* of monistic nature interpreted by Kashmir Śaiva scholars are included in the basic source material of Kashmir Śaivism. The *Mālinīvijayottara tantra* is taken for Number one tantra by Abhinavaguptācārya, *saying - whatever is not in Mālinivījayottara that is not in the Tantrāloka. Trika Śāstra* is the central idea of Śaiva Tradition and *Mālinī* concept is the essence of *Trika*.[19] Other important *tantras* are the *Vijñānabhairava*, the *Parātriṁśika*, the *svacchanda*, the *Kulārṇava*, the *Vāmakeśvarī*, the *Netras* and the *Mṛgendra* (the last two primarily dualistic but treated in non-dualist way. Traditionally, sixty four non-dualist tantras are believed to be in existence.

Abhinavācārya has written vārtika on the *Mālinīvijayottara tantra* called *Mālinīviyayottara vārtika*. Also, he wrote commentary on the Parātriṁśikā. Somānanda, Kalyaṇa and Bhavabhūti wrote commentaries on *Parātriṁśikā* according to Abhinavaguptācārya. Dr. K.C. Pandey in his book on *Abhinavagupta* says that Lakṣamīrāma and Lāsaka of Kashmir also wrote commentaries on Parātriṁśikā.

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18. स्वात्मा सर्वभावस्वभावः स्वयं प्रकाशमानः स्वात्मानमेव स्वात्माविभिन्नेन प्रश्नप्रतिवचनात् प्रष्टृप्रतिवक्तृस्वात्ममयेन अहंतया चमत्कुर्वन् विमृशति....... परात्रिंशिकाविवृत्तिः pp.14-15

19. न तदस्तीह यन्न श्रीमालिनी विजयोत्तरे- *T.A.*1.17
.......यच्छासनं विभोः। तन्त्रसारं त्रिकशास्त्रं हि तत्सारं मालिनीमतम्॥- *T.A.*1.18

Ācārya Abhinava has written four books on Tantra - 1. *Tantrāloka* 2. *Tantrasāra* 3. *Tantravaṭādhānikā* and 4. *Tantroccaya.*

Tantrasāra is a summary of the *Tantrāloka.* It consists of 22 *Āhnikas* and is written in versatile sanskrit prose. At the end of the each *Āhnika* is a verse giving the gist of the discourse given in it. The first *Āhnika* speaks about several kinds of the highest knowledge, while, the second one indicates how by incessant and punctual meditation on the Ātman, the individual self can identify itself with the supreme self. The third, fourth and the fifth *Āhnikas* deal with the three *upāyas* for the attainment of the highest bliss. The sixth Chapter deals with the *Kalādhva* and the seventh explains the *Tattvas* and the method of meditating upon each one of them. The ninth deals with the forms in which the *Tattvas* exist. The tenth describes the *pada*, *Mantra* and *Varṇādhvas*. The eleventh points out the necessity of the benevolence of *Paramaśiva.* The twelfth describes *Tīrthasnāna.* The 13th to 15th Āhnikas deal with Dīkṣā. The 16th deals with the initiation of a dead man. The 17th discusses the process of conversion to Śaivism without coercion. The 18th chapter briefs us about the method of becoming a preceptor - the 19th discusses causes for re-initiation and the methods thereof. The twentieth offers religious rules for those who are initiated. The twentyfirst chapter states that the *Śaivāgama* is an authority. The twentysecond chapter discusses in detail the *Kulayajña* or the special form of workshop leading to the realisation of the Highest form of reality. The author's name is given at the end of the work itself.

Tantravaṭadhānikā gives the main principles enunciated in the *Tantrāloka. Tantravaṭadhānikā* is written in three chapters only. It comprises 99 verses.

Tantroccaya - is another summary of the *Tantrāloka.* The beginning and the concluding verses allot the authorship to Abhinavagupta.

Śivōpādhyāya was perhaps a contemporary of

Bhāskarakaṇṭha or slightly later than him i.e. the last quarter of the 18th century A.D. He is a commentator of the Vijñānabhairavatantra.

Puṇyānandanātha - is said to be the author of the *Kāmakalāvilāsa*. In this work, *Mahātripurasundarī* is the Deity. Her mantra is *Pañcadaśākṣarī* and her yantra is the most sacred *Śrīcakra*. According to this book, there is a close relationship between the Devatā, her yantra and her mantra. The devotee is to identify himself with them as a necessary step towards ultimate realisation.

The idol of Śrī Śāradā in Kashmir is installed on the Śrīcakra. It is stated to have been installed there for the first time by Śrī Śaṁkara. Kashmir is even now stated to be the place where the Srīvidyā was born.

Vidyāraṇyayati was the disciple of Pragalbhācārya. He authorised a big Tantric work named *Srīvidyārṇava* - a famous work on the Śāktatantra publised in the Kashmir sanskrit series in three volumes. The book discusses all the doctrines of the Tantra in the light of *Śrīvidyā* or in the light of the *Śrīvidyā Upāsanā*. *Śrī* Śaṁkaracārya's good relation of the *Guruśiṣyaparamparā* is found in this work. *Upāsanā Paddhati* prevailing in different *Śaṅkarapīṭhas* corroborate the said fact. The workship of *Śrīcakra* forms an important part of the *Upāsanā* in some Maṭhas. Śrī Śaṅkara also authored *Saundaryalaharī* and *Prapañcasāra* like Tantric works. *Lalitātriśatī Bhāṣya* also is authored by Śaṅkara. It has close connection with the *Tripurātantra* (*Śākta* cult). *Śrīvidyārṇava* says that Śrī Śaṅkara had both *Saṅyāsī* and *Gṛhastha* disciples, comprising, in all fourteen of them.[20] Padmapāda, Bodha, Gīrvāṇa, Ānandatīrtha and Śaṁkara were five *saṅyāsi* disciples. *Sundara,* Kapardī, Keśava,

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20. शङ्कराचार्यशिष्याश्च चतुर्दशदृढव्रताः।
देव्यात्मानो दृढात्मानः निग्रहानुग्रहक्षमाः॥
S.V.T.1.V. 60

and Dāmodara were nine *gṛhastha* disciples. Maṇḍalas Pari-Pāṭhaka, Nirvāṇa, *Gīrvāṇa,* Cidānanda and Svottama are five *saṅyāsī* disciples of Padmapāda. Some of Bodhācārya's disciples were saṅyāsins, and some others householders. They spread the teachings of their Master, Śrī Śaṅkarācārya, in whole of Kerala. Gīrvāṇa's only disciple Vidvadgīrvāṇa had Vibhudhendra, *Sudhīndra,* Mantragīrvāṇa as his disciples - some saṅyāsis and some house-holders. Ānandatīrtha's all disciples were householders. Śaṅkara's diciples were pontiffs of *Maṭhas.*

Sundarācarya was the first among the Gṛhastha disciples of Śrī Śaṅkara. He had three types of disciples - Sanyāsins, householders and pontiffs, Viṣṇuśarmā was the second among the Gṛhastha disciples of Śrī Śaṁkara. His chief disciple was Pragalbhācārya who was the Guru of Vidyaraṇyayati - the author of *Srīvidyārṇava*. In accordance with an account given in the said books that after having completed the writing of this book, Goddess *Śrī* appeared before him and offered *Varapradāna.* He seems to have asked her that even if a person without formal initiation in Srīvidyā, taking the book as his Guru would perform *Japa* according to the contents of the book, the Sādhaka should get Her Blessings. The Godess after uttering तथास्तु *Tathāstu* is said to have disappeared.

Again, according to the book, one Lakṣmanācārya equipped with mysterious powers went once to the court of a king Praudhạdeva. The king honoured him with a highly costly peace of fine cloth. The Ācārya went home and offered the said piece of cloth in the sacrificial fire. The king, being informed asked the Ācārya to show to him the said piece of cloth. Lakṣamaṇācarya - an *upāsaka* of *Śrvīdyā* - through his spiritual power returned the piece of cloth but the king was cursed by the Ācārya who left the south. The king became repentant and apologised. In reply Ācārya said that the curse could not be totally done away with. He would have a posthumous son. King Proudhadeva died before the birth of his son and made Vidyāraṇya incharge of his kingdom.

Vidyāraṇya is said to have planned the city of Śrīvidyānagara after the pattern of Śrīcakra. Modern Śrīnagara perhaps is the abbreviated form of Śrīvidyānagara. Vidyāraṇyā in due course of time, made Ambadeva - son of Prauḍhadeva - incharge of the kingdom and himself went away to the forest to perform penance. Vidyāraṇya became a yati and as an upāsaka of *Śrīvidyā* was enabled to write *Srīvidyārṇavatantra.*

According to *Śrīvidyarṇavatantra*, of Śrī Saṁkara's remaining gṛhastha disciples, Mallikārjuna's disciples were in the Vindhya region. Trivikrama's disciples were found in Jagannāthapuri and Śrīdhara's disciples were in Gauḍa - Bengal and in Mithilā. Kapardi's disciples were in Kāśī, Ayodhyā etc., nothing is known about the disciples of Keśava and Dāmodara.[21]

Kashmir has been seat of *Śakti* worship from the earliest times. *Śrīvidyā* originated in Kashmir and therefrom spread to other places.

Cultural heritage : India since times immemorial is known for its spiritual and cultural heritage. In British India - when India was ruled by the British, India was known as Jagadguru (World teacher) on the strength of its spiritual development. In the Parliament of religions Swami Vivekananda, when addressed the august audience of the world in chicago as *Brothers and sisters*, the whole auditorium thundered with aplause for the emancipated speaker.

The sanskrit word for culture is *Saṁskriti* (संस्कृति). This word comprises सं + कृति Saṁ + kṛti. *Saṁ* means wholesome. Kṛti कृति means situation i.e. *Wholesome situation.* The height of the development of mind and soul is hidden in the origin of the cultural development. Civilization means the development of the civilizition of a country or a nation. Beautiful and artistic Bungalows, nice dresses and jewellery, Railways, Telephone and tele-

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21. *Śrīvidyarṇavatantra* I.V.52 to 97

graph, aeroplanes, ships, Radio, Control over atomic power - all these developments pinpoint to the developed civilization, but it is not essential that this civilization development depicts the cultural development also. Cultural and civilizational development demand commitment to truthfulness, attitude towards others full of selfless love and affection, viewpoint full of renunciation, sensitivity, self-restraint and the like. What we call *Saṁskṛti* is called in other words as-*Inner development* and civilization means *external development*. If culture is soul, civilization is body. Higher attainment of cultural development enhances in manifold ways the civilizational development, whereas despite the higher civilizational attainments, an individual or a group, happens to be unculturaled. Thus civilization and culture are two different words and never identical. When both happen tc be at their best and cooperate and co-ordinate with each other, they touch the height of human progress. In absence of one, the other is put to harm although imperfection in civilization is not so harmful as want of culture in an individual or group. Culture is more significant than civilization, for culture has all those *saṁskāras* that protect the soul of a country or a group or an individual and instil life in the same and never let it destroy. Without a rich culture, no civilized nation can live long. It does not mean that civilization is an object of indifference. The material progress of a country or a group or an individual is less significant. Just as a healthy body is a *Must* for a healthy mind, likewise a prosperous civilization is equally important for a prosperous culture. One is a boon for the other and the progress of both brings fortune to an individual, group or nation.

India's cultural heritage is a unique source of innate strength and energy of the nation. Truthfulness, humanism, friendliness with all irrespective of caste, creed or colour, fearlessness, sensivity, innate strength of the self, renunciation, power of sacrifice, to do unto others what we want that others should do unto us– all these characteristics are the elements of Indian cultural

heritage.

According to G.C. Pandey, the modern Indian concept of cultural tradition is descriptive and empirical whereas the ancient awareness of tradition is that of an essentially supera-sensuous or rational knowledge which lays down norms to be followed. Thus *Nigama* and *Āgama* are two branches of *Āmnāya* or *Sampradāya*. As well known to the concerned scholars, Nigama stands for the Veda, where as Āgama stands for the mystical traditions of the Śaivas, Śāktas, Vaiṣṇavas, Buddhists, Jainas and the like. This also includes secular traditions of grammar, *Śilpaśāstra*, *Daṇḍanīti*, *Āyurveda*, *Kāmaśāstra* etc. All the *śāstras* are said to have their source in some supra-empirical revelation.[22]

As per traditional awareness, culture is the proven wisdom of human means and ends. It originates from the experience and activity of Masters and Prophets. Culture, says G.C. Pandey is *nothing except the perennial tradition of wisdom informing the various aspects of human life and activities*.[23] Culture does not mean mere refinement of empirical nature, education of manners only, it means to seek his true transcendental identity and it implies education of morals also. Indian culture stands not only for a traditional code but it stands for its spiritual fulfilment also.

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22. Foundations of Indian Culture by Dr. G.C. Pandey. Part-I, PP.78
23. Foundations of Indian Culture by Dr. G.C. Pandey PP.78

CHAPTER I

ABHINAVAGUPTA'S LIFE AND WORKS

Normally Sanskrit Scholars are not used to let the readers know about their place and date of birth, but the very first *Śloka* of the first chapter of the *Tantrāloka* introduces us to the parents of Abhinavaguptācārya. His mother's name was *Vimalakalā* and his father was Narasiṁha Gupta.[1] In the thirty seventh chapter of the Tantrāloka, Abhinavagupta informs us about the earliest ancestor of his dynasty Atrigupta by name.[2] He was born in Madhya Pradeśa. According to P.T.V, *Antarvedī* is another name of Madhyadeśa.[3] According to the commentator, Jayaratha,

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1. विमलकलाश्रयाभिनवसृष्टिमहाजननी
   भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः।
   तदुभययामलस्फुरितभावविसर्गमयं
   हृदयमनुत्तामृतकुलं मम संस्फुरतात्॥ । ॥ T.A.1
   अस्य हि ग्रन्थकृतः श्रीनरसिंहगुप्तविमलाख्यौ पितरौ इति गुरवः।
   Vide Jayaratha's *Bhāṣya T.A.* V.I.P.14
2. निःशेषशास्त्रसदनं किल मध्यदेशस्तस्मिन्नजायत गुणाभ्यधिको द्विजन्मा।
   कोऽप्यत्रिगुप्त इति नामनिरुक्तगोत्रः............... *T.A.* XXXVII.38
3. अन्तर्वेद्यामत्रिगुप्ताभिधानः प्राप्योत्पत्ति............॥ P.T.V. ।।
   (Amongst concluding verses)

his name was Atri as well as his Gotra was Atri.[4] Lalitāditya brought Atrigupta to Kashmir - the crown of Himālaya - Out of great affection.[5] Founded by king *Pravresena* - Pravarapura was the name of town where Atrigupta was made to settle.[5] Lalitāditya got soon built a grand house on a place opposite to the temple of *Sītāṁśumāulin* on the bank of river Vitastā (Jehlum) for Atrigupta to settle permanently and sufficient wealth was offered to him for a dignified living.[6]

Abhinavagupta is silent about his ancestors for about one hundred and fifty years. Atrigupta came to Kashmir in 730-740 A.D. In the dynasty of Atrigupta, Varāhagupta was born. He had command on the sanskrit language and literature (the word literature includes all branches of learning.) In all possibility during the period between Atri Gupta and Varāhagupta, whosoever were born in this lineage must have been top ranking scholars as also devotees of Śiva, hence Varāhamihira known to the history carried the banner of his genuine scholarship and committed devotion during his life tenure and handed over that to his son

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4. नामनिरुक्तगोत्र इति अत्रिगोत्र इत्यर्थः। गोत्रनामश्लिष्टतया निर्दिष्टम्॥ vide *Bhāṣya* T.A.XII P.412 K.S.T.S
5. श्रीमत्पुरं प्रवरनाम पुरं च तत्र यन्निर्ममे प्रवरसेन इति क्षितीशः। T.A. XXXVII.47
6. रोधःप्रतिष्ठितमहेश्वरसिद्धलिंगस्वायंभुवार्चनविलेपनगन्धपुष्पैः। आवर्ज्यमानतनुवीचिनिमज्जनौघविध्वस्तपाप्ममुनिसिद्धमनुष्यवन्द्या॥

भोगापवर्गपरिपूरणकल्पवल्ली भोगैकदानरसिकां सुरसिद्धसिन्धुम्।
न्यक्कुर्वतीहरपिनाककलावतीर्णा यद्भूषयत्यविरतं तटिनी वितस्ता॥
तस्मिन् कुबेरपुरचारिसितांशुमौलिसांमुख्यदर्शनविरूढपवित्रभावे।
वैतस्तरोधसि निवासममुष्यचक्रे राजाद्विवास्य परिकल्पितभूरिसम्पत्॥

T.A. 73. 50-52

Cukhulaka alias Narasiṁhagupta, the father of Abhinavagupta, the time of Varāhamihira can't be place earlier than 10th century A.D.

It need be pointed out here that the *Tantrāloka* uses the word (अन्वय) while mentioning Varāhamihira and (आत्मज) while referring to Cukhulaka/Narasiṁha. What is the reason for not having recorded the family tree after Atrigupta to Varahamihira is *a matter of further research.*

Cukhulaka was highly intelligent, was well versed in all the *Śāstras*, pure in heart, an ardent devotee of Śiva. Abhinavagupta's parents were spiritual, besides his father being genuinely scholary and devout devotee, both mother and father ran the household as they were united spiritually in a wedlock. Not thinking themselves body but part and parcel of Śiva and Śakti, with a desire to have a truly spiritual and scholar child their pious desire fructified and Abhinavagupta was born of them - a child of rare capability, grasp, wisdom, scholarship, knowledge of *Śāstras* and the like. In Śaiva terminology such a son is called *Yoginībhū.*[8] Abhinavagupta lost his mother in his childhood.[9] Consequently his father brought up his child not only intellectually and spiritually but physically also. Chukhulaka / Narashiṁha though young did not get deviated by

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7. तस्यान्वये महति कोऽपि वराहगुप्तनामा बभूव भगवान्स्वयमन्तकाले।
गीर्वाणसिन्धुलहरीकलिताग्रमूर्धा यस्याकरोत् परमानुग्रहमाग्रहेण॥53॥
तस्यात्मनश्चुखुलकेति जने प्रसिद्धश्चन्द्रावदातधिष्णो नरसिंहगुप्तः।
यं सर्वशास्त्ररसमज्जनशुभ्रचित्तं माहेश्वरी परमलंकुरुते स्म भक्तिः॥ 54॥
T.A. XXXVII. 53-54

8. तादृङ् मेलककलिकाकलिततनुर्यो भवेद् गर्भे।
उक्तःस योगिनीभूः स्वयमेव ज्ञानभाजनं भक्तः॥
Vide *Bhāṣya* T.A.1. 15.(P)

9. माता व्ययूयुजदमुं किलय बाल्य एव।
दैवी हि भाविपरिकर्मणि संस्करोति॥ *T.A.* 37 56

the distractions of the youth, became a dedicated devotee of Śiva, and trampled under his feet all the frustrations and the adversities of the world by always thinking of Maheśa.[10] His son purified by the dust of the lotus feet of Lord Śiva is famous by the name of Abhinavagupta.[11] *Mother happens to be the sincerest relation in life. She strengthens the bonds of affection. The roots of bondage having been destroyed I feel as I am a Jēvanmukta during my life time.*[12]

Abhinavagupta's brother's name was Manoratha. He was keen to grasp the whole *Tantra Śāstra* to enable himself to attain the Śivatva to tear asunder the worldly bonds.[13] Ambā was Abhinavagupta's sister. She would look upon her brother as her Guru as also Lord Śiva.[14] According to

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10. तारुण्यसागरतरङ्गभरानपोह्य वैराग्यपोतमधिरूह्य दृढं हठेन।
यो भक्तिरोहणमवाप्य महेशचिन्तारत्नैरलं दलयति स्म भवापदस्ताः॥
... *T.A.* XXXVII.55
11. तस्यात्मजोऽभिनवगुप्त इति प्रसिद्धः
श्रीचन्द्रचूडचरणाब्जपरागपूतः।
12. माता परं बन्धुरिति प्रवादःस्नेहोऽतिगाढी कुरुते हि पाशान्।
तन्मूलबन्धे गलिते किलास्य मन्ये स्थिता जीवत एव मुक्तिः॥
*T.A.*XXXVII. 57
13. भ्राता ममैव शिवशासनरूढचित्तः
प्रेप्सुः परात्मनि मनोरथगुप्तनामा।
यःशास्त्रतन्त्रमखिलं प्रविवेक्तुकामः
प्राप्तुं परं शिवपदं भवभेदनाय॥8॥
P.T.V. Concluding *Śloka*
14. अम्बाभिधाना किल सा गुरुं तं स्वं भ्रातरं शम्भुदृशाभ्यपश्यत्। ॥79॥
.... *T.A.* XXXVII.79

Īśvarapatyabhijñāvivṛtivimarśinī, Abhinavagupta was a celibate and as such did neither have wife, nor son etc.[15]

Abhinavagupta - this name was not given by his parents but by his admirers, teachers. Having attained deep understanding of all the complex problem of grammar under the ablest guidance of his worthy father Cukhulaka,[16] the apithet Abhinavaguptapāda was won by him on the basis of his extraordinary genius.

Abhinavagupta's time of Birth

Dr. K.C. Pandey quotes the concluding verse of the *Īśvarapratyabhi jñāvivṛtivimarśinī.* Also, he mentions the dates of the composition of *Bhairavastava* and *Kramastotra* and ultimately draws the inference that Abhinavagupta was born between 950 and 960 A.D.[17]

Abhinavagupta's Teachers

Usually, by and large, Indian culture believes in having teacher taught relationship in right earnest so as to be able to deliver and receive. Abhinavagupta's first teacher was his father Cukhulaka from who he learnt Grammer, logic and literature (*T.A.* XXX VII. 58). He himself has admitted that he sat at the feet of various Gurus who comprised logicians, Śrautas, Bauddhas, Ārhatas, and Vaiṣṇavas etc.[18] He knocked the doors of the best

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15. दारात्मजप्रभृतिबन्धुकथामनाप्तः।
*I.P.V.V.*II, Concluding Verses 2
16. पित्रा स शब्दगहने कृतसम्प्रवेशः।
साहित्यसान्द्ररसभोगपरो महेशभक्त्या स्वयं ग्रहणदुर्मदया गृहीतः॥ 58॥
T.A. XXXVII
17. Abhinavagupta by K.C. Pandey Chapter I, P.8
18. अहमप्यत एवाधःशास्त्रदृष्टिकुतूहलात्॥ 345॥
तार्किकश्रौतबौद्धार्हद्वैष्णवादीन्नसेविषम्॥ *T.A.* XIII 345

teachers in various subjects.[19] Abhinavaguptācārya did not hesitate to gather the knowledge from different teachers[20].

A desirous student of knowledge should visit from teacher to teacher, like that black bee that moves from flower to flower to collect the scent.[21] Abhinavagupta had sat at the feet of 20 teachers to be independantly efficient in all branches of knowledge. The names of the teachers are as under :-

As written earlier, Abhinavagupta learnt Grammar, logic, literature from his father Cukhulaka alias Narasiṁha. In the 1st chapter of the *Tantrāloka* we first find the name of Bhūtirāja. In the 37th chapter, Bhūtirāja's son is referred to, but we are not informed about his name. We have to be contented with the word *Bhūtiraja-tanaya*.[23] Both father and son represent *Śrinatha Maṭhikā* i.e. dualist cum monist school. Abhinavaguptācārya remembers the lineage of the teachers in the first chapter itself. Somānanda is the author of *Śivadṛṣṭi*. Utpaladeva is the *Bhāṣyakāra* of *Śivadṛṣṭi*, Lakṣamaṇagupta is the devout and the most intelligent disciple/student of Utpaladeva, as also happens

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19. स तन्मयीभूय न लोकवर्तनीमजीगणत् कानपि केवलं पुनः।
तदीयसंभोगविवृद्धये पुरा करोति दास्यं गुरुवेश्मसु स्वयम्॥59॥
T.A. XXXII. 59
20. तस्मान्न गुरुभूयस्त्वे विशङ्केत कदाचन॥ 349॥
T.A. XIII.349
21. आमोदार्थी यथा भृंङ्गः पुष्पात् पुष्पान्तरं व्रजेत्।
विज्ञानार्थी तथा शिष्यो गुरोर्गुर्वन्तरं व्रजेत्॥
T.A. XIII. 335
22. तदपरमूर्त्तिर्भगवान् भगवान् महेश्वरोभूतिराजश्च।
T.A. 1.9
23. श्रीनाथसंततिमहाम्बरधर्मकान्तिः श्रीभूतिराजतनयः स्वपितृप्रसादः।
T.A. XXXVII.60

to be his son. Abhinavagupta is the disciple of Lakṣamaṇgupta,[24] who represents the *Traiyambaka Maṭikā.*[25] *Śambhunātha* is the main source of inspiration to Abhinavagupta for giving Tantrāloka to humanity. He belongs to the fourth school that is taken identical with *Kula Prakriyā.*[26] The fourth school is known by the name of *Ardhatraiyambaka* also.[27]

In the 37th chapter of *Tantrāloka,* describing the Gurus Abhinavagupta starts with Vāmanātha, the son/disciple of Eraka, representing the school of dualism founded by Ānanda.[28]

Besides, Abhinavagupta has enumerated the names of his teachers by whom he might have been guided and educated in general subjects. The names are

1. Śrīcandra Śarmā 2. Bhava 3. Bhaktivilāsa, 4. Yogānanda 5. Abhinanda 6. Śivaśakti 7. Vicitranātha 8. Dharmaśiva

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24. श्रीसोमानन्दबोधश्रीमदुत्पलविनिःसृताः।
जयन्ति संविदामोदसन्दर्भा दिक्प्रसर्पिणः ॥ 10॥
तदास्वादभरावेशबृंहितां मतिषट्पदीम्।
गुरोर्लक्ष्मणगुप्तस्य नादसंमोहिनी नुमः॥ 11॥ *T.A.* I

25. त्रैयम्बकप्रसारसागरशायिसोमानन्दात्मजोत्पलजलक्ष्मणगुप्तनाथः।
T.A. XXXVI.61

26. तन्त्र प्रक्रियोपासन्नगुर्वाभिमुखीकरणानन्तरं विश्रान्तिस्थानतया कुलप्रक्रिया गुरुमपि उत्कर्षयति *T.A.* I. *Bhāṣya* 13
जयताज्जगदुद्धृतिक्षमोऽसौ भगवत्या सह शम्भुनाथः एकः।
यदुदीरितशासनांशुभिर्मे प्रकटोऽयं गहनोऽपि शास्त्रमार्गः ॥ *T.A.* 1.13
तुर्याख्यसंततिमहोदधिपूर्णचन्द्रः श्रीसोमतः सकलवित्किल शम्भुनाथः।
T.A. XXXVII. 61

27. तुर्याख्यसंततीति अर्धत्र्यम्बकाभिख्या *T.A. Bhāṣya* XXXVII. 61

28. आनन्दसंततिमहार्णवकर्णधारः सद्दैशिकेरकवरात्मजवामनाथः।
T.A. XXXVII.62.

9. Vāmanaka 10. Udbhaṭṭa 11. Śrībhūteśa 12. Bhāskara.[29]

Abhinava Gupta's works

Dr. K.C. Pandey attributes 44 works to Abhinavagupta. The name are as given below

1. Bodhapancadaśikā 2. Mālinīvijayavārtika 3. Parātriṁśikā Vivṛti 4. Tantrāloka 5. Tantrasāra 6. Tantravaṭradhānikā 7. Paramārthasāra 8. Īśvarapratyabhijñāvivṛtivimarśinī, 9. *Bhagavadgītārthasaṁgraha* 10. Īśvarapratyabhijñā Vivṛti Vimarśinī, 11. Kramastotra 12. Dehasthadevatācakra stotra 13. Bhairava Stotra 14. Paramārthadvādaśikā 15. Paramārthacarcā 16. Mahopadeśavimarśa ṭīkā 17. Anutarāṣṭikā 18. Anubhavanivedana 19. Bimbapratibimbavāda 20. Paramārthasṁgraha 21. Kramakeli 22. Śivadṛṣṭyālocana, 23. Padārthapraveśanirṇayaṭīkā 24. Pūrvapañcikā 25. Prakaraṇavivaraṇa 26. Prakīrṇakavivaraṇa 27. Kathāmukhatilaka 28. Bhedavādavidāraṇa 29. Laghvīprakriyā 30. Devīstotravivaraṇa 31. Tattvādhvaprakāśikā 32. Śivasaktyavinābhavastotra 33. Tantroccaya 34. Anuttaraśataka 35. Prakaraṇastotra 36. Ahuttaratattva Vimarśinī Vṛtti 37. Paryantapancāśikā 38. Dhvanyālokalocana 39. Abhinavabhāratī 40. Nāṭyālocana 41. Anuttaratattvavimarśinīvṛtti 42. Ghaṭakarparakakulaka vivṛti 43. Pururavo vicāra 44. Kāvyakautuka Vivaraṇa.

The above mentioned first ten books are printed in Kashmir by the Kashmir Research Department. Books from No. 11 to 18 are published & printed in Dr. K.C. Pandey's book Abhinavagupta. No. 19 is mentioned in Buhler's Kashmir Report No. 463, Ms 469 of Bhandarkar Oriental Research Insititute Poona., No. 20 is mentioned in Buhler Kashmir Report No. 459. No. 21 is referred

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29. श्रीचन्द्रशर्मभावभक्ति विलासयोगानन्दाभिनन्दा-शिवशक्तिविचित्रनाथाः अन्येऽपि धर्मशिववामनकोद्भटश्रीभूतेशभास्करमुखप्रमुखा महान्तः॥ 62॥

to in *Parātriṁsikāvivṛti Vivaraṇa* P. 236. No. 22 is rerferred to in *Parātriṁśikāvivaraṇa*, P. 116. No. 23 is referred to in *Parātriṁśikāvivaraṇa*, P. 162. No. 24 referred to in *Mālatīvijaya Vārtika* P. 135 No. 25 referred to in Paramārthasāra V. 31. No. 26 referred to in *Tantrāloka* VII. V. 31, No. 27 referred to in the *Bṛhadvimarśinī.*, No 28 referred to in *Īśvarapratyabhijñāvimarśinī* II. 158 No. 29 referred to in *Bhagvadgītārthasaṁgraha* IV. 28, No. 30 is referred to in *Bhagavadgītārtha Saṁgraha* VI. 30, No. 31 referred to in *Tantraloka* XI. P. 19, No. 32 is referred to in *Bhagavagītārtha saṁgraha* XVV. 19., No. 36 is referred to in *Tantrāloka* VI. 249, No. 37 edtd. by Dr. V. Raghavan in the Bulletin of the Govt. Oriental Mss Library, Madras, Vol. II, No. 1 No. 41 (Tanjore Catalogue Manuscript No. 8219.)

Besides, from reference given in various works referred to above, an inference is drawn that Abhinavaguptācārya must have more works to his credit. At present till date, the same seem to have lost to us.

We may sum up the central idea of the printed and published works of Abhinavagupta as under

I. Bodhapañcadaśikā - gives in 15 verses the basic principles of non-dualistic *śaivism* to enable the less intelligent people[30] to understand the Śaiva concept of Śiva and Śakti, their relation resulting in the creation of this universe, bondage and the freedom from the bondage, man's real non-difference from the lord.

II. Mālinī Vijayavārtika - *Mālinīvijayottaratantra* printed in Kashmir Series (Vol. 37) represents *Śaivayoga* in accordance with the *Trika* system of Kashmir, in the form of dialogue between *Śiva* and Pārvatī. The original *Tantra* called *Siddhayogīśvara Tantra* comprised 9,00,00,000 verses that deal with the path of yoga. When summarised in 300,00,000 of verses, it was given the title of *Mālinīvijaya*. Again, the said work was

30. सुकुमारमतीन् शिष्यान् प्रबोधयितुम् अञ्जसा।
इमेऽभिनवगुप्तेन श्लोकाः पञ्चदशोदिताः॥ *B.P.D. śloka* : 16

again abstracted into 12,000 verses. The present form is the briefest, affiliated to *Āgama Śāstra* and as such considered to be of divine authorship. It is divided in 23 chapters, called *adhikāras*, having 1261 verses in toto, describing the origin of the sacred lore and the way, the same was revealed to the sages. The details of the development of Divine speech are clearly explained and analysed. *Parā, Paśyantī, Madhyamā* and *Vaikharī* are vividly put forth. Parā is said to be the source of all the Śāstras. The word *Tantra* is defined. The potency of *mantra* in Tantric worship and the view point of *Mokṣa* is discussed at length.

Śrīpūrvasāstra is another name given to *Mālinīvijayatantra. Mālinīvijayavārtika* or *Mālinīvijayottaravārtika* as it is popularly called, explains the most terse verses of *Mālinīvijayatantra.* Only two chapters consisting of 1636 and 335 verses respectively of the *Mālinīvijayavārtika* have been published in the Kashmir series Vol. 31. As per the repeated reference to onward chapters, it is inferred that it must have been a much bigger work written by Abhinavaguptācārya. The fragment of the big work, now available with us, is a severe criticism of the Nyāya theory. The first *Kāṇḍa* of the *vārtika* deals with the subject matter of the first 17 chapters of the *Mālinīvijayottaratantra* and the second Kāṇḍa enlightens us about the remaining portion. The *Vārtika* as such serves as the lighthouse in the field of *Tantra*. The Omniscience, Omnipotence and the *Nirvikalpatva* of the Lord is nicely described in the first *Kāṇḍa.*[31]

III. Parātriṁśikāvivṛti - is said to have been written at the request of his beloved pupil Karṇa. Besides philosophical exposition, this work gives the names of some contemporaries that

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31. गतं न गम्यते तावद् गतं नैव हि गम्यते।
गतागतविनिर्मुक्तं नास्तीत्यादि स्वके नये॥
तथा हि देवः सर्वज्ञो निर्विकल्पस्वभावकः।
स चाध्यक्षस्वभावोऽपि नायाति व्यवहार्यताम्॥
अविकल्पे विकल्पात्मा व्यवहारः कथं किल।
विकल्पेन च सर्वोऽयं व्यवहारोऽवतन्यते ॥ *M.V.V. I*

include the ruler. Thus the work is important from historical view point. At the end of the work, the writer has presented the biographical sketch. As per the sketch, Vallabha was a Brāhmaṇa Minister of king Yaśaskara of Kashmir. His son was Śrī Śauri whose wife was Vatsalikā. Karṇa was their son, vowed to celibacy right from his childhood. He was the student of Abhinavagupta. Manoratha-Abhinavagupta's brother - is also depicted in the biographical information, as also one virtuous Ramadeva. *Parātriṁśikāvivṛti* was the result of the heartfelt desire and request of Karṇa, Manorathagupta and Rāmdeva to Abhinavagupta.[32] *Parātriṁśikā* falls under the category of the *Āgama Śāstras,* recognizes action (*Karma*), devotion (*Bhakti*) and knowledge (*jñāna*) to be equally successful for the attainment of

32. कश्मीरेषु यशस्करस्य नृपतेरासीदमात्याग्रणीः
श्रीमान्वल्लभ इत्युदाहृततनुर्यः प्रग्रयजन्मा द्विजः।
तस्य स्वाङ्गभवः प्रसिद्धिपदवीपात्रं समग्रैर्गुणैः
श्रीशौरिःशिशुचन्द्रचूडचरणध्यानैकरत्नाकरः॥ 5॥
शीलस्यायतनं परस्य यशसो जृम्भास्पदं नर्मभू
र्वात्सल्स्य सग्रलोककरुणाधर्मस्य जन्मस्थितिः।
श्रीमद्वत्सलिकाभिधा सहचरी तस्यैव भक्त्युल्लसत्-
प्रोद्रिक्तान्तरवृत्तिशंङ्करनुतौ यस्या मनो जृम्भते॥ 6॥
तस्यैवात्मभवो विभावितजगत्सर्गस्थितिः शंकर-
ध्यानार्चापरिचिन्तनैकरसिकः कर्णाभिधानो द्विजः।
यो बाल्येऽप्यथ यौवनेऽपि विषयासक्तिं विहाय स्थिरा-
मेनामाश्रयते विमर्शपदवीं संसारनिर्मूलिनीम्॥7॥
भ्राता ममैव शिवशासनरूढचित्तः, प्रेप्सुः परात्मनि मनोरथगुप्तनामा।
यः शास्त्रतन्त्रमखिलं प्रविवेक्तुकामः प्राप्तुं परं शिवपदं भवभेदनाय॥8॥
शिवशास्त्रैकरसिकः पदवाक्यप्रमाणवित्।
रामदेवाभिधानश्च भूषितोत्तमजन्मकः॥9॥
एतत्प्रियहितकरणप्ररूढहृदयेन यन्मया रचितम्।
मार्गप्रदर्शनं तत् सर्वस्य शिवाप्तये भूयात्॥ 10॥ *P.V.V.* ending *ślokas.*

mokṣa. This work has *vivṛti* written by Abhinavagupta, according to whom, Somānanda wrote a commentary on *Parātrimśikā,* and *Abhinavagupta* did not part from the path shown/tread by Somānanda.

Parātrimśikā draws our attention towards the word अहं *Ahaṁ* - Meditation on अहं leads one to identification of one's own consciousness with universal consiciousness.

IV. Tantravaṭadhānikā - is printed in the Kashmir series (Vol. IV). The commentator Jayaratha attributes its authorship to Abhinavagupta. This work is written in three *Āhinakas.* The first *Āhnika* has 37 verses, the second *Āhnika* contains 19 and third 43 verses, The last *Śloka* of this work confirms the viewpoint that the writer is Abhinavagupta.[33]

V. Tantroccaya - is written by Abhinavagupta. It gives the sum and substance of *Tantrāloka* in precise form.

VI. Paramārthasāra - is printed in the Kashmir series (Vol. No. VII) and states briefly the essentrial features of the Trika system. Scholars are of the opinion that *Paramārthasāra* is an adaptation of the *Ādhārakārikās* of *Śeṣamuni* or *Anantanātha* which in brief describe the essentials of the Sāṁkhya system of philosophy. Ācārya Abhinava has retained, in his adaptation so much of the original language as to be able to say that one is the adaptation of the other.

VII. Īśvarapratyabhijñāvimarśinī - is printed in two volumes by the Kashmir Research Department which got published in 1918 and 1922 respectively. This is also known by the name of Laghvi Vimarśinī because of its precision. It is also known as Catussahasrī, having 40 verses.

VIII. Īśvarapratyabhijñāvivṛtivimarśinī - is a commen-

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33. एषाभिनवगुप्तेन रचिता तन्त्रधानिका।
हृद्भूमौ यस्य रूढा स शिवकल्पमहीरुहः॥ *T.V.D.*III.V.43

Utpaladeva himself.[34] It has 18,000 verses. This is very big in volume and is known as *Bṛhadvimarśinī*, also known as *Aṣṭādaśasahasrī*.

IX. Bhagavadgītārthasaṁgraha - is in reality a summary of the subject matter of the Bhagavadgītā. Undoubtedly, it looks like a commentary where certain words are given the meaning from Śaiva point of view. Abhinavagupta's close relative Loṭaka reportedly requested him to write on Gītā to be able to understand the hidden meaning and the right interpretation of the Bhagavadgītā. To understand *Bhagavadgītārtha saṁgraha* demands the knowledge of the basic principles of Trika system as also good knowledge of the Gītā.

According to *Harivaṁśa Purāṇa* sage Durvāsās taught sixty four monistic *Śaivāgamas* to Śrīkṛṣṇa. The *Mokṣa Parva* of *Mahābhārata* states that Kṛṣṇa was instructed in all the Dvaita and *Dvaitādvaita Śaivāgamas* by Upamanyu. Śrīkṛṣna is connected with the Trika system on the basis of above said two instances. This would be the reason for including the *Bhagavadgītā* in the group of Āgamas.

X. Kramastotra (XI) Bhairava Stava (XII) Dehasthadevatā Cakrastotra (XIII) Anubhavanivedana are prayers composed by Abhinavagupta from the Śaiva view point. These are printed in Dr. K.C. Pandey's thesis as well. In *Kramastotra* and *Bhairava stava,* Abhinava at the end of these two prayers has mentioned the dates of composition of the same. As such these two prayers have significance to decide the time of the literary activities of Ācārya Abhinavagupta. *Dehasthadevatācakrastotra* lets us know the deities in body when Śiva by his svāntantrya attains the human form (शिव एव गृहीतपशुभावः). *Anubhavanivedana* has been

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34. श्रीलक्ष्मणगुप्तप्रदर्शितपथः श्रीप्रत्यभिज्ञाविधौ।
टीकार्थप्रविमर्शिनीं रचयते वृत्तिं प्रशिष्यो गुरोः॥ *C.A.* Vol. I. Introduction P. xvi.

man form (शिव एव गृहीतपशुभावः). *Anubhavanivedana* has been attributed to Ācārya Abhinavagupta on the authority of a tradition only.[35]

XV. Bimbapratibimbavāda - is only a part of the Third Āhnika of Tantrāloka. Wherein Abhinavagupta refutes Naiyayikas' theory of the *Bimbapratibimba* and establishes that of the Śaivas. Its manuscript exists in the Bhandarkar Oriental Research Institute, Poona.[36]

XVI. Anuttaratattvavimarśinīvṛtti - is Abhinavagupta's short commentary on the *Parātriṁśikā* - an extract from the *Rudrayāmalatantra*. Writers from Kashmir of the 10th and the 11th centuries usually would write more than one commentary on the same work. The grand teacher of Utpaladeva wrote commentaries - *Vṛtti* and *Vivṛti* - on his own work called *Īśvarapratyabhijñākārikā*. Abhinavagupta used to refer to his set of works dealing with the Anuttara as *Anuttaraprakriyā*. The commentator Jayaratha confirms this factual situation in the 5th *Āhnika* of Tantrāloka.[37]

XVII. Paryantapañcāśikā - was known only in name till Dr. V. Raghavan discovered it in the year 1948. *Gurunāthaparāmarśa* gives the name of *Paryantpañcāśikā* in one of the verses.[38] Five citations are found from the work in the *Mahārthamañjarī* with the commentary called *Parimala* written

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35. Vide Abhinavagupta by Dr. K.C. Pandey, P. 72, 1963.
36. Ms No. 469/1875 / -76 B.O.R.I, Poona
37. अनुत्तरप्रक्रियायामिति परात्रिंशिकाविवरणादावित्यर्थः। *T.A.* V.VI. 249
38. पर्यन्तसंपदुपपादनकल्पवल्ली पञ्चाशिका परमकारुणिकेन येन।
प्रोक्ता निजाद्वयनये जनतां नियोक्तुं तस्मै नमोऽभिनवगुप्तगुरूत्तमाय॥
G.P. 8
39. M.M. Trivandram Sanskrit Series No. 66, pp.12, 44-45, 49,70,72-73

wise and clarifies that the system explained and discussed in the said work is not Utpaladeva's *Pratyabhijñā* system but chiefly the *Kula system* as taught by Śambhunātha, Abhinavagupta's teacher in the said branch. In support of his view, Dr. K.C.Pandey among other reasons convinces that the *Paryanta Pañcāśikā* discusses the manifestation of the expressive sounds (अ - क्ष) - the letters of the Devanāgarī script, This is the characteristic feature of the Kula system as described in the *Tantrāloka* (IIIrd *Āhnika*) and the *Parātriṁsikāvivṛti*. The *Paryanta Pañcāśikā* shows means to realise the ultimate. This is known as *Ananyopāya* or *Ātmopāya* different from *Anupāya* put forth by Utpaladeva. *Ātmopāya* is also known as *Kulopāyā.*

XVIII. Kramakeli - is referred to by Abhinavaguptācārya in his commentary on *Parātriṁśika.*[40]

XIX. Śivadṛṣṭyālocana - Abhinavagupta himself refers to this work in *Parātriṁśikavivaraṇa,*[41] otherwise no other support with regard to this work. It must have been a serious commentary on Somanandaś *Śivadṛṣṭi* which we have not been able to find till date.

XX. Pūrvapañcikā - happened to be a big work - commentary on *Mālinīvijaya,* but not available at present. It is an authoritative work on the *Trika system* and its utility is evident by finding its frequent references in Abhinavagupta's other writings. One such reference is found in the Mālinīvijayavārtika.[42] On the

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40. उक्तं च क्रमस्तोत्रे-सर्वार्थसंघर्षणसंयमस्य यमस्य यन्तुर्जगतो यमाय। वपुर्महाग्रासविलाससक्तं संकर्षयन्तीं प्रणमामि कालीम्॥ व्याख्यातं चैतन्मया तट्टीकायां क्रमकेलौ विस्तरतः। *P.T.V.* p. 236

41. यत्रोक्तं मया शिवदृष्ट्यालोचने-प्रेष्योऽपि स भवेद्यस्य शक्तता नाम विद्यते। *P.T.V.* p. 116

42. प्रवरपुरनामधेये पुरे पूर्वे काश्मीरकोऽभिनवगुप्तः।
मालिन्यादिमवाक्ये वार्तिकमेतद् रचयतिस्म॥ *M.V.V.* Verse 335

basis of the *Parātriṁśikāvivaraṇa*,[43] we gather that Abhinavaguptācārya wrote on other *Tantras* also on the line of *Pūrva pañcikā* but nothing is avialble to us.

XXI. Padārthapraveśanirṇayatīkā - must have been a work of psycho-philosophical interest. The book - *Parātriṁśikāvivaraṇam* provides us with a reference.[44]

XXII. Prakīrṇakavivaraṇa - is a grammatico-philosophical work - this is inferred from a reference given in *Tantrāloka*, VIIth *Āhnika*.[45] Bhāṣyakāra Jayaratha while interpreting the word अन्यत्र in the reference, particularly utters the name the *Prakīrṇavikvivaraṇa*[46]. The word आदि means that Abhinavagupta must have written several other works of that kind.

XXIII. Prakaraṇavivaraṇa - was a commentary on Prakaraṇastotra and is referred to in the *Tantrasāra* (31) by Abhinavagupta himself.

XXIV. Kathāmukhatilakam - *Gurunāthaparāmarśa* mentions this work as *Kathāmukha mahātillaka* (*tilaka*). This work is referred to as Abhinavagupta's own writing in the *Bṛhatīvimarśini*. Sixteen Catagories of the Nyāya system are presented in the said work. *Kathāmukha Tilakam* was written to check the opponents when they would go off the track and talk irrelevant.[47] Abhinavagupta's attempt was to prove that his oppo-

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43. निर्णीतं च मयैव श्रीपूर्वप्रभृतिपञ्चिकासु। *P.T.* p. 147, 8th line

44. अनुसन्धायाः स्मृतिभेदे तस्याश्च अनुभवोपजीवित्वेऽनुभवाभावात्। वितत्य च विचारितं मयैतत् पदार्थप्रवेशनिर्णयटीकायाम्
P.T.V, p. 162, lines 9-12

45. इत्थं जडेन सम्बन्धे न मुख्यान्यार्थसङ्गतिः।
आस्तामन्यत्र विततमेतद्विस्तरतो मया॥ *T.A.* VII.33

46. व्याख्याने-अन्यत्रेति प्रकीर्णकविवरणादौ । *T.A.* VII.33

47. *G.P.* 9

nents, Bauddhas etc. would go gainst the recognized rules of logic.[48]

XXV. Laghvīprakriya - Quotations from *Laghvīprakriyā* in the Bhagavadgītārthasaṁgraha prove that the said work was a devotional stotra.[49-50]

XXVI. Bhedavādavidāraṇa is referred to by Abhinavaguptācārya himself in his other works. Seemingly it was a controversial work mainly meant to demolish the dualistic theory.[51]

XXVII. Devīstotravivaraṇa is a commentary on Ānandavardhana's *Devīstotra* written by Abhinavagupta from monistic view point. The *stotra* has been published in Kāvyamālā series (No. 9). The *vivaraṇa* is referred to in the *Bhagavadgītārthasaṁgraha* by Abhinavaguptācārya.[52]

XXVIII. Tattvādhvaprakāśikā written by Abhinavagupta, discusses the nature and number of tattvas accepted by the *Trika*

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48. *I.P.V.V.* Vol. I. 20
49. यथा च मयैव लघ्व्यां प्रक्रियायाम् उक्तम्
    न योग्यं व्यतिरिक्तं हि भोक्तुस्त्वत्तो विभाव्यते।
    एष एव हि भोगे यत्तादात्म्यं भोक्तृभोगयोः॥
    भगवद्गीतार्थसंग्रहः iv. *Śloka*- 28
50. ऊनाधिकम् अविज्ञातम्........
    क्षन्तव्यं कृपया शम्भो यतस्त्वं करुणाकरः।
    अनेन स्तोत्रयोगेन तवात्मानं निवेदये॥
    B.G.S. XII. *śloka* 11
51. कृतप्रतानश्चायं प्रकृत्यर्थण्यर्थविवेको मयैव भेदवादविदारणे इति तत एवान्वेष्यः॥ *I.P.V.* 11, 158
52. देवीस्तोत्रविवरणे तु मयैव निर्णीतः।
    B.G.S. Chapter VI. *śloka* -30

philosophy. The commentator Jayaratha speaks in his commentary in Tantrāloka XI P. 19 that the writer (Abhinavagupta) has supported the elements of the said system in the Tattvādhvaprakāśana etc.[53]

XXIX. Śivasaktyavinābhāvastotra - is written by Abhinavagupta wherein he has praised Śiva-Śakti as inseparable from each other. This work is referred to in the Bhagavadgītārthasaṁgraha, by Ācārya Abhinavagupta. Two verses from it are quoted in the 19th Śloka of the XVth chapter of the Bhagavadgītā.

XXX. Tantrāloka will be dealt with separately.

XXXI. Abhinavabhāratī - is a commentary by Abhinavagupta on the Nāṭyaśāstra of Bharata.

XXXII. Dhvanyālokalocana - is a reputed commentary of Abhinavagupta on Ānandavardhana's Dhvanyāloka.

The last two works are not to be discussed in detail. For those pages are to concentrate on Tantrāloka.

XXXIII. Ghaṭakparakulakavivṛtti - is a short and interesting poem of twenty verses. Vivṛti is Abhinavagupta's learned commentary on it.

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53. ग्रन्थकृता च तत्त्वाध्वप्रकाशनादौ तत्र तत्र तन्मतविलम्बनमेव कृतम्। T.A.xi. P.19.

CHAPTER - II

CONTENTS OF *TANTRĀLOKA*

The first chapter comprises 333 Ślokas. The first *Śloka* is full of various interpretations. One of the interpretations is that Ācārya Abhinavagupta's mother's name was Vimalakalā and father's name was Narasiṁha.[1] Usually, Sanksrit scholars do not introduce us to their parents, but Abhinavagupta is an exception in this arena.

In the 9th *Śloka* clearly it is said that Śri Śrikaṇṭha is the one and the only teacher (Guru) descended on this earth.[2] This is followed by the names of Somānanda - writer of *Śivadṛṣṭi*. Śrī Utpaladeva is its commentator. Śrī Lakṣamaṇagupta is the son as also the disciple of Śrī Utpaladeva. Abhinavaguptacārya is the disciple of Sri Lakṣamaṇagupta, thus, say the 10th and 11th *Ślokas*.[3] In the 12th *Śloka*, Abhinavaguptācārya remembers his venerable father Narasiṁhagupta as his Guru - the best Guru[4].

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1. *T.A.* 1.1
2. जयति गुरुरेक एव श्रीश्रीकण्ठो भुवि प्रथितः।
   ....॥ 9 ॥ *T.A.*I
3. श्रीसोमानन्दबोधश्रीमदुत्पलविनिस्सृताः।
   जयन्ति संविदामोदसन्दर्भा दिक्प्रसर्पिणः॥ 10॥
4. यः पूर्णानन्दविश्रान्तसर्वशास्त्रार्थपारगः।
   स श्रीचुखुलको दिश्यादिष्टं मे गुरुरुत्तमः॥12॥ *T.A.*I

Narsimhagupta's famous name was Cukhulaka.[5]

Further, Abhinavagupta categorically emphasises the point that whatever is not in *Mālinīvijayottara* that is not in *Tantrāloka.* In other words *Malinīvijayottara* is the basis of *Tantrāloka.*[6] According to Abhinavagupta all the *Śāstras* categorically announce that ignorance or incomplete knowledge is the cause of *Saṁsāra* and wisdom/knowledge is the source of *Mokṣa* (Emancipation)[7]. He further quotes *Malīnīvijayottara* wherein it is written that ignorance is *Mala*-bondage and the cause of *Saṁsāra.*[8] *Mokṣa* is nothing but self expansion. The knowledge of the self is *Mokṣa.*[9]

Man's ignorance comprises his bondage. Śiva himself is its source. Consequently, awareness is completely covered. *Śivatva* becomes hidden. *Jñāna* and *Kriyā śaktis* are contracted. Śiva becomes Jīva.[10] *Āṇava Mala* in the form of ignorance becomes manifest, and serves as covering.[11] When the *Saṁskāras* of a jiva get destroyed and attains a better situation, that is called developed

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5. Vide *Bhāṣya* I.12 T.A.
   चुखुलक इति लोकप्रसिद्धमस्य नामान्तरम्।
6. न तदस्तीह यन्न श्रीमालिनीविजयोत्तरे॥7॥ *T.A.*I
7. इह तावत्समस्तेषु शास्त्रेषु परिगीयते।
   अज्ञानं संसृतेर्हेतुर्ज्ञानं मोक्षैककारण्म्॥ 22॥ *T.A.*I
8. मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम्।
   इति प्रोक्तं तथा च श्रीमालिनीविजयोत्तरे॥ 23॥ *T.A.*I
9. मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः।
   स्वरूपञ्च आत्मनः संवित्.................................॥ 32 ॥ Vide *Bhāṣya T.A.* I.
10. तत्र पुंसो यदज्ञानं मलाख्यं तज्जमप्यथ।
    स्वपूर्णचित्क्रियारूपशिवतावरणात्मकम् ॥37॥
    संकोचिदृक्क्रियारूपं तत्पशोरविकल्पितम्। *T.A.*I
11. Vide *Bhāṣya T.A.*I. 37

Nirvikalpaka Vijñāna.[12] Avikalpaka Jñāna gives rise to Intellectual Jñāna and its consciousness is *Paunsna Jñāna*. Thus intellectual and personal (पौस्न) *jñāna* are supporter and supported *jñāna* respectively.[12]

Initiation (*Dikṣā*) is discussed in the very Ist chapter.[13] Further Ultimate Energy is dependant on its own. He is beyond space, time and form. He is all power, Eternal, Universal and welfare, for all.[14] He is beyond senses, subtlest. Śakti is the śakti of wisdom. With the knowledge of that power of knowledge that ultimate is known[15]. *Śakti* and *Śaktimān* (Power and the powerful) are the two elements. The *Śaktis* of That Ultimate comprise the whole world. Maheśwara is powerful (*Śaktimān*).[16] In whatever way a *Sādhaka* remembers his *Iṣṭa Deva*, he visualizes that in that very form like *Cintāmaṇi*.[17]

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12. क्षीणे तु पशुसंस्कारे पुंसः प्राप्तपरस्थितेः।
    विकस्वरं तद्विज्ञाने पौरुषं निर्विकल्पकम्॥ 41॥
    विकस्वराविकल्पात्मज्ञानौचित्येन यावता।
    तद्बौद्धं यस्य तत्पौंस्नं प्राग्वत्पोष्यं च पोष्टृ च ॥ 42॥ *T.A.*I
13. Vide *ślokas* 43-44 with *Bhāṣya T.A.*I
14. परस्य तदपेक्षत्वात्स्वतन्त्रोऽयमतः स्थितः।
    अनपेक्षस्य वशिनो देशकालाकृतिक्रमाः॥ 59॥
    नियता नेति स विभुर्नित्यो विश्वाकृतिः शिवः। *T.A.*I
15. अतीन्द्रियः सुसूक्ष्मत्वात्सूक्ष्मा शक्तिः स तद्गतः
    ज्ञानशक्तिर्मता सापि तज्ज्ञानाज्ज्ञात एव सः॥ *Bhāṣya T.A.*I
16. शक्तिश्च शक्तिमाँश्चैव पदार्थद्वयमुच्यते।
    शक्तयोऽस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः॥
    Vide *Bhāṣya T.A.*I, 112
17. येन येन हि रूपेण साधकः संस्मरेत् सदा।
    तस्य तन्मयतां याति चिन्तामणिरिवेश्वरः॥ Vide *Bhāṣya* 115 *T.A.*I

There are three means to know the ultimate wisdom. The practical method is called the *Śāmbhav.,opāya*. The *Śāmbhavopāya* has its own *Upāya* known as *Śākta Upāya* and the means to attain *Śākta Jñāna* is known as *Āṇavopāya*. In case the *Śāmbhavopāya* is aware incessantly, one experiences परात्परज्ञान (The road to ultimate wisdom). When *Śāmbhavopāya* attains the ultimate form it becomes *Unūpāya Vijñāna*. This does not mean absence of method (*Upāya*), it means eternal prevalence of light.[18] In a state of thoughtlessness, having realization of deep awareness / wisdom, whatever (आवेश) is born, that is called *Śāmbhava Samāveśa*.[19] The awareness caused by the Guru creates *Āveśa*. That is known as *Śāmbhavopāya*.[19] When the conscious awareness and the *Ātman* become predominant, contracted insentient element becomes secondary, and the light of knowledge is developed, it means that *Samāveśa* state has taken place.[20] This *Samāveśa* is received from Śambhu, not from Śakti or Ātman. Śambhu is the source of the world - beginning of the world. He is never separate from His Śaktis (Powers). His primary Śakti is Icchā, not knowledge (*Jñāna*) and *Kriyā* (action). Knowledge and *Kriyā* come under *Samāveśa*.[21] Contracted Awareness in thought-

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18. तच्च साक्षादुपायेन तदुपायदिनापि च।
प्रथमानं विचित्राभिर्भङ्गीभिरिहाभिद्यते ॥ 42॥
Vide *Bhāṣya* 142, *T.A.*I, 142
19. अकिञ्चिच्चिन्तकस्यैव गुरुणा प्रतिबोधितः।
उत्पद्यते य आवेशः शाम्भवोऽसावुदीरितः।।38॥ *T.A.*I
20. मुख्यत्वं कार्यतायास्तु बोधस्य च चिदात्मनः।
शून्यादौ तद्गुणे ज्ञानं तत्समावेशलक्ष्मणम्॥ 53॥ Vide *Bhāṣya*173 *T.A.*I
21. समावेशः कुतः पुनरायमागतः? इत्याह शम्भौ इति। न पुनः शक्तेरणोर्वा। आद्याद् इति-तत एव हि शक्तेरणोश्च प्रभवः इति भावः। अत एव शक्तिरत्र इच्छा, न तु ज्ञानं क्रिया वा-तयोः समावेशान्तर्गतत्वेन अभिधास्यमानत्वात्॥ 173॥ *Bhāṣya T.A.*I

less state, when attains oneness with Śiva, the unity with awareness at that moment is called *Śāmbhava Samāveśa.*[22] With the experience of each Śakti, Parameśvara with unlimited powers is manifest.[23] Just as the light of the lightpost or the rays of the sun show various directions, likewise Śakti gives us the knowledge of Śiva.[24] *Śāmbhavopāya* is *Abhedapradhāna, Śākta* is *Bhedābhedātmaka, Āṇava* is *bhedātmopāya.*[25]

What is perfection ? Complete unity with the *Paramātman* is known as perfection. Everything comes under perfection[26] *Āṇavajñāna* (incomplete knowledge) in the form of darkness of ignorance is false, expanding divisions and differences. Because of this false knowledge, pure and complete knowledge appears to be home of complete knowledge. Because of the freedom, *Saṁvit* (Light of knowledge), complete knowledge, appears to be imperfect and unclear.[27]

Initially for *jīvas* there is no *saṁsāra* (Resort - where one is to go or come). Here neither bondage nor emancipation exists. Here the confusion is like that of snake that in reality is rope. Nothing is to be left, nothing is to be accepted. Wherever, in

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22. तेनाविकल्पा संवित्तिर्भावनाद्यनेपक्षिणी॥ 178॥
शिवतादात्म्यमापन्ना समावेशोऽत्र शाम्भवाः। *T.A.*I. 178
23. एकतरशक्त्यवभासमुखेन अनन्तशक्तावपि परमेश्वरेऽवभासः।
इति॥ 20॥ *T.A.*I.
24. यथालोकेन दीपस्य किरणैर्भास्करस्य वा।
ज्ञायते दिग्विभागादि तद्वच्छक्त्या शिवः प्रिये ॥ 203॥ *Bhāṣya T.A.*I.
25. अभेदोपायमत्रोक्तं शाम्भवं शाक्तमुच्यते।
भेदाभेदात्मकोपायं भेदोपायं तदाणवम्॥ 230॥ *T.A.*I.
26. सबन्धः परता चास्य पूर्णेकात्म्यप्रथामयी॥ 275॥ *T.A.*I
27. मिथ्याज्ञानं तिमिरमस्मान् दृष्टिदोषान् प्रसूते।
तत्सद्भावाद्विमलमपि तद्भाति मालिन्यधाम॥ 330॥ *T.A.*I

whatever situation one is, one is to enjoy that situation. We have to be within us.[28] Feelings and experiences / ideas are sentiments in nature.[29]

IInd Chapter deals with **Unupāya.** In the science of Unupāya, no necessity of any method crops up. Śiva is not known by methods. Methods are manifest by the grace of the Ultimate. *I am the same Parameśwara. I manifest myself. I am the Universal form.* Having listened to these words with rapt attention, some serious souls determine and they rest in themselves, become self enlightened, and are established in wisdom filled with Awareness. This is the significance of *Unupāya* Science.[30]

Pure souls get the highest grace and are busy with the concentration as the Awareness of the Self.[31] According to Abhinavaguptacārya, *Kriyāyoga* can't serve as a means for in the manifestation of *Kriyā*, Awareness (*Saṁvit*) is means. Hence it is said that *Kriyāyoga* is not only born of Samvid but is also manifest by *Saṁvit* element.[32]

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28. संसारोऽस्ति न तत्त्वतस्तनुभृतां बन्धस्य वार्तेव का
बन्धो यस्य न जातु तस्य वितथा मुक्तस्य मुक्तिक्रिया।
मिथ्यामोहकृदेष रज्जुभुजगच्छायापिशाचभ्रमो
मा किञ्चित्यज मा गृहाण विरम स्वस्थो यथावस्थितः।331 ॥*Bhāṣya T.A.*I

29. भावानां हि वस्तुतश्चैतन्यमेव रूपम्॥ Vide *Bhāṣya* 332 *T.A.*I

30. उपायैर्न शिवो भाति भान्ति ते तत्प्रसादतः।
स एवाहं स्वप्रकाशो भासे विश्वस्वरूपकः॥
इत्याकर्ण्य गुरोर्वाक्यं सकृत्केचन निश्चिताः।
विना भूयोऽनुसन्धानं भान्ति संविन्मयाःस्थिताः।
Vide *Bhāṣya* 11211 *T.A.*II

31. तत्र ये निर्मलमात्मानो भैरवीयां स्वसंविदम्।
निरुपायमुपासीनास्तद्विधिः प्रणिगद्यते।।7॥ T.A.II

32. तत्र तावत्क्रियायोगो नाभ्युपायत्वमर्हति।
न हि तस्मात्समुद्भूतः प्रत्युत प्रविभाव्यते।।8॥ T.A.II

Abhinavaguptācārya suggests meditation, concentration on Self.[33] Śiva is Self Effulgent.[34] One may have faith in the ultimate as the basis of dualism or one may experience that as monistic element, that Parameśwara is light-Embodiment.[35] One established in the ultimate is not influenced by either external or internal means and is diving in the ocean of the bliss of Saṁvid Advaita (Self Awareness). Anupāya reminds us time and again to be aware of self. To remember Self always that would result in being established in self and be happy.[36] One who resorts to this path is the object of His grace, is beyond the path of *do* and *not to do*. He acts only for the welfare of humanity.[37] Thus IInd chapter deals with the Anupāya Science.

Chapter - III deals again with *Śāmbhava Upāya*. Just as earth and water are reflected separately in clean mirror, likewise this whole world is reflected distinctly in Parameśwara[38] in the form of light (Prakāśa) i.e. with the complete self-dependance of the Ultimate.[39] That Light enlightens all. He has no opponent / competitor. The whole universe appears / manifests in the form

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33. .... विचिनु स्वयं तत्..... ।12॥ *T.A.*II
34. तत्प्रकाशतन्मतामात्रं शिवस्यैव निजं वपुः॥ 15॥ *T.A.*II
    प्रकाशः केवलः शिवः ॥ 16॥ *T.A.*II
    प्रकाशः केवलं हि सः॥17॥ *T.A.*II
35. इदं द्वैतमयं भेद इदमद्वैतमित्यपि।
    प्रकाशवपुरेवायं भासते परमेश्वरः ॥18॥ *T.A.*II
36. उपायो नापरः कश्चित्स्वसत्तावगमादृते।
    तामेवानुसरन्योगी स्वस्थो यः स सुखी भवेत्॥ 34॥ *T.A.*II
37. नानुग्रहात्परं किञ्चिच्छेषवृत्तौ प्रयोजनम्। *T.A.*II.38
38. निर्मले मुकुरे यद्वद्भान्ति भूमिजलादयः।
    अमिश्रास्तद्वदेकस्मिंवृश्चिन्नाथे विश्ववृत्तयः॥4॥ *T.A.*III,4
39. तत्र स्वतन्त्रतामात्रमधिकं प्रविविच्यते॥ 1॥ *T.A.*III,

of truth.[40] In the mirror of the Self of *Saṁvinnātha* is the capacity of reflecting all forms, tastes, fragrance etc. When united with *Saṁvit* (Knowledge), the universe becomes the object of Knowledge. This is considered to be the chief purity, depending on the will of Parameśwara.[41] The theory of reflection shows the senselessness of having attachment with this world.[42] Knowledge is the body of Parmeśwara. He is endless. embodiment of endless powers, basis of creation & dissolution.[43] *Saṁvit Śakti* (Power of knowledge) is known as vinduḥ (विन्दुः) also. ***सर्वं वेत्ति इति विन्दुः।*** *Vindu* is (परम प्रकाश) the highest light.[44] *Vindu* is in Dvādaśānta, between eyebrows and in the heart.[45]

According to Abhinavaguptācārya, all the letters are dependant as Vowels. Consonants can't be pronounced without Vowels. Vowels are the root cause of all the letters.[46] One who is aware of the perfect I as also has the knowl-

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40. यः प्रकाशः स सर्वस्य प्रकाशत्वं प्रयच्छति।
न च तद्व्यतिरेक्यस्ति विश्वं सद्वावभासते॥2॥ *T.A.*III,2
41. नैर्मल्यं मुख्यमेकस्य संविन्नाथस्य सर्वतः।
अंशांशिकातः क्वाप्यन्यद्विमलं तत्तदिच्छया॥ 9॥ *T.A.*III,9
42. न चावस्तुत्य स्यान्न च किमपि सारं निजमिति।
ध्रुवं मोहः शाम्येदिति निरदिशद्दर्पणविधिः॥ 23॥ *T.A.*III,23
43. शृणु तावदयं संविन्नाथोऽपरिमितात्मकः॥ 99॥
अनन्तशक्तिवैचित्र्यलयोदयकलेवरः। *T.A.*III, 99
44. अत्रानुत्तरशक्तिः सा स्वं वपुः प्रकटस्थितम्।
कुर्वन्त्यपि ज्ञेयकलाकालुष्यादिबिन्दुरूपिणी॥ 110॥ *T.A.*III, 110
45. त्रिषु स्थानगतो विन्दुमेकत्रैव विभावयेत्॥ 113॥ *T.A.*III, 113
46. इत्थं यद्वर्णजातं तत्सर्वं स्वरमयं पुरा॥ 183 ॥
व्यक्तियोगाद्व्यञ्जनं तत्स्वरप्राणं यतः किल।
स्वरा एवं सर्ववर्णानां मूलकारणम्। Vide *Bhāṣya* 184 *T.A.*III

edge of the fact that he is aware of the awareness of his *I* - Consciousness he is true teacher (Guru).[47] One, resorting to *Śāmbhavopāya Upāsanā* attains emancipation in his life (*Jīvanmukti*). One who practises thoughtlessness becomes liberated in his life time.[48]

Śāmbhavopāya gives three experiences- This world is born of me, is reflected in me, is one with me.[49]

Thus, the *Śāmbhavopāya Samāveśa* is the main aim of life. One is to be established in Paramaśiva through *Śāmbhavopāya.* It helps one in the expansion of Self (स्वात्मस्पन्दन) and the awareness of Self (*Ātmavedana*).

Chapter - IV deals with *Śāktopāya. Svātma-Saṁvitti* does not depend on anyone. She is eternal and self dependent. She is complete in herself, independent and does not expect anything from anywhere.[50] The Highest Light Parameśvara does the difficult task of covering himself. His Intelligence lies in concealing himself. His Intelligence is his *Svātantrya* (freedom). The Free Power of True knowledge contains the play of Parameśvara from the state of unmanifest to manifest.[51] Free Parameśvara's own original form can't be covered even then He is powerful to cover

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47. अहं परामर्शरहस्यविज्ञः गुरुः।Vide *Bhāṣya* 224 *T.A.*III

48. भूयोभूयः समावेशनिर्विकल्पममुं श्रितः।
अभ्येति भैरवीभावं जीवन्मुक्त्यपराभिधम्॥ 27॥ *T.A.*III

49. मत्त एवोदितमिदं मय्येव प्रतिबिम्बतम्।
मदभिन्नमिदं चेति त्रिधोपायः स शाम्भवः॥ 280॥ *T.A.*III

50. उच्यते स्वात्मसंवित्तिः स्वभावादेव निर्भरा।
नास्यामपास्यं नाधेयं किञ्चिदित्युदितं पुरा॥ 2 ॥ *T.A.*IV
तथाभासनमेवास्य द्वैतमुक्तं महेशितुः।
तदद्वयापासनेनायं परामर्शोऽभिधीयते॥ 12 ॥ *T.A.*IV

51. अनावृते स्वरूपेऽपि यदात्माच्छादनं विभोः।
सैव माया यतो भेद एतावान्विश्ववृत्तिकः॥ 11॥ *T.A.*IV
तथाभासनमेवास्य द्वैतविमुखं महेशितुः।
तदद्वयापासनेनायं परामर्शोऽभिधीयते॥ 12॥ *T.A.*IV

His Self and manifests Himself in the form of universe. From here begins the play of dualism and bondage takes place. *Māyā* is the power of binding *jīvas*. The difference, this dualism, the worldly attitude and one's indulgence in this world-all this tradition seems to have no end. One can be free from this endless play of the world by *Śaiva* knowledge and its implementation in one's daily practical life. Knowledge / wisdom has access in the most practical state and assures a *Sādhaka* the richness of thoughtless identification with knowledge/wisdom. *Bhedavāda* is known as poisonous tree. Intelligent wise people use the steep edged weapon of rational argument with the help of self realized pure knowledge and uproot the three of *Bheda*-differentiation, Dualism. By constant practice thoughts become pure. In Place of unmanifestation from the state of manifestation is attained the *Mahābhāva* of thoughtless (सामरस्य) equilibrium /uniformity non-dualism / monism. The wise teachers designate that right rationale as *Bhāvanā*. This *Bhāvāna* is like *Kāmadhenu*. She is able to produce the article of the past. Logic in its height is called *Bhāvanā*.[52] That Highest knowledge happens to be (भावनामय) full of *Bhāvanās*. Such *Bhāvanās* are like *Kāmadhenu* to fulfill all the desires. As per the commentary, if a *Sādhaka* is established in *Samādhi* even for a moment and if his spiritual status is of high standard, he does attain the desired object.[53] Such *Bhāvanā* manifests the mystery of spiritual knowledge (पारमार्थिकसंविद्) i.e. in-

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52. तथाभासनमेवास्य मूलं कृन्तन्ति कोविदाः।
धारारूढेन सत्तर्ककुठारेणेति निश्चयः॥ 13॥ *T.A.*IV
तामेनां भावनामाहुः सर्वकामदुघां बुधाः
स्फुटयेद्वस्तु यापेतं मनोरथपदादपि॥ 14॥ *Bhāṣya T.A.*IV
तदेव परमं ज्ञानं भावनामयमिष्यते॥
53. मुहूर्तादिव तत्रस्थःसमाधिं प्रतिपद्यते।
तत्रापि च सुनिष्पन्ने फलं प्राप्नोत्यभीप्सितम्॥
Vide Commentry 14 *T.A.* IV

troduces us to thoughtless state.[54] Logic to establish Monism is known as *Sattarka* right logic in *Tantrāloka-Bhāṣya.*[55] *Sattarka* - Right logic helps one to go to Right teacher. *Sattarka* helps us in true leniency towards right thing : *Sattarka* is pure knowledge (शुद्धविद्या). *Sattarka* is God's desire, rather a form of God's desire. It essentially leads us to true teacher of wisdom and knowledge.[56]

Knowledge can be attained by one's own Self, by understanding *śāstras* and through Guru. Hence all these three are designated as *Tripratyaya.*[57] As per Bhāṣya - (त्रिप्रत्ययमिदं ज्ञानमात्मा शास्त्रं गुरोर्मुखम्) Knowledge/wisdom can be achieved and owned by self, from the real study of *Śāstras*, and from Real Guru.

In Abhinavaguptācārya's philosophy, Patñjali's *Pratyāhāra, Dhāraṇā*, *Dhyāna* and *Samādhi* do not help in being established in one's own self. Sattarka (Right Logic) is considered to be the best element of *Yoga* as that helps (स्वात्मपरामर्श) self-analysis and

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54. या भावनैव हि मनोरथादपि अपेतं–स्वतन्त्रविकल्पानामपि अविकल्प्यत्वादगोचरं, वस्तुपारमार्थिकं परप्रमात्रैकलक्षणं संविदं स्फुटयेत्-अविकल्पवृत्त्या साक्षात्कुर्वन्ति, यन्महिम्ना किं नाम्नो योगिनः सिद्ध्येत् ॥ 14॥ Vide *Bhāṣya T.A.*IV
55. यस्तु हेयाद्यालोचनेन वस्तुपरिशुद्धिमादधानो हेयमपहाय उपादेये विश्रामयेत् स परमुत्तमं योगस्याङ्गम्, इति न कश्चिद्दोषः, तत आस्माकं सत्तर्कों, दर्शनान्तरी यस्त्वसत्तर्क इति विभागः॥ 17 ॥ *T.A.*IV,17
56. सोऽपि सत्तर्कयोगेन नीयते सद्गुरुं प्रति।
सत्तर्कः शुद्धशुद्धविद्यैव सा चेच्छा परमेशितुः॥ 34॥ *T.A.*IV
57. तेन श्रीकिरणोक्तं यद् गुरुतः, शास्त्रतः, स्वतः॥
त्रिप्रत्ययमिदं ज्ञानमिति यच्च निशाटने।
तत्संघातविप्रयासविग्रहैर्भासते तथा॥79॥ *T.A.*IV

Self realization (स्वात्मसाक्षात्कार).[58] The most important thing is to establish *Citta* in *Tattva*.[59] To do away with dualism, Parameśvara is eternally established in his own pure self.[60] All types of thoughts comprise (*Saṁsāra*) this world.[61] Pure knowledgeable thoughts are the basis of good saṁskāras, helping in the process of Self-realization, giving rise to such power that discards dualistic thoughts of *Māyā* and is born the lustre of Monism.[62] Thus making his body an object of self Awareness, wherein all dualism is bid farewell, the *sādhaka* manifests the power of Self knowledge with *Svātantrya* (freedom) wanders in the idea of freedom and is powerful.[63] Whatever is present, pleasing to mind in the tendency of senses, if that is combined with the eternal lustre of *Brahman* instead of worldly knowledge, that becomes the material for real worship. By this process, the external form is to be renounced and the spiritual aspect of the article becomes manifest.[64] Real worship is not the worship of a god with

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58. तदेषा धारणाध्यानसमाधित्रितयः परम्।
संविदं प्रति नो कञ्चिदुपयोगं समश्नुते॥ 95॥ *T.A.*IV
योगाङ्गता यमादेस्तु समाध्यन्तस्य वर्ण्यते।
स्वपूर्वपूर्वोपायत्वादन्त्यतर्कोपयोगतः॥ 96॥ *T.A.*IV
59. किं त्वेतदत्र देवेशि नियमेन विधीयते॥108॥
तत्त्वे चेतःस्थिरं कार्यं तच्च यस्य यथास्त्विति। *T.A.*IV
60. क्वचित्स्वभावममलमामृशन्ननिशं स्थितः॥ 110॥ *T.A.*IV
61. सर्वो विकल्पः संसारः ॥ 112॥ *Bhāṣya, T.A.*IV
62. इदं विकल्पं शुद्धविद्यारूपं स्फुटात्मकम्॥ 113॥ *T.A.*IV
प्रतिहन्तीह मायीयं विकल्पं भेदभावकम्।
63. एवं स्वदेहं बोधकपात्रं गलितभेदकम्॥ 119॥
पश्यन्संवित्तिमात्रत्वे स्वतन्त्रं तिष्ठति प्रभुः॥ *T.A.*IV
64. यत्किञ्चिन्मानसाह्लादि यत्र क्वापीन्द्रियस्थितौ॥ 120॥ *T.A.*IV
योज्यते ब्रह्मसद्धाम्नि पूजोपकरणं हि तत्।

flowers. To be thoughtless and to be aware of true knowledge is the real worship.[65]

Sh. Govindraj, Sh. Bhānuk's advices and instructions have limitless branches, these are even today incessantly developing in the ideal-world of *Sādhakas*. It is written in *Kramakeli* that Sh. Govindraj, Shree Bhānuk, and Sh. Erak - all the three *Siddhayogis* of Uttarapeetha received this *Krama* system from Sh. Keyurvati, Sh. Madanikā and Sh. Kalyāṇikā who happened to be the disciples of Sh. Śivānanda. Shri Govinda Raja - a life long man of renunciation handed over this knowledge to Sh. Somananda. Sh. Bhānuka handed over to Sh. Ujjaṭṭa and Udbhaṭa. The commentator Jayaratha belonged to their tradition. Shree Eraka not satisfied with his own spiritual effort, wrote *Kālasaṁkarṣiṇī stotra.* Not knowing the tradition of Gurus Sh. Bhūtiraja - disciple of Sh. Cakrabhānu - was declared the disciple of Shri Abhinavagupta which is not truth at all. Shri Keyurvatī is known as Kakāra Devi. His divine disciple Sh. Naverakanatha also is mentioned. Attention is drawn to the idea that any idea devoid of self knowledge (स्वात्मविमर्श) is not worth attention.[66]

A yogi established in अहंपरामर्श when does any *Vimarśa* or Parāmarśa and completes the process of expansion - this all completes the process of expansion - this all becomes *Japa* for him. In a way he incessantly repeats the name (आवर्तन) of *Svātma Devatā* god in the form of his own *Ātman*. That repetition becomes the *Japa* of his *mantra*. It is said that whatever he writes a *śloka*, a poem, a conversation in the circle of सोऽहं विमर्शपरिवेश and witnesses that, all that becomės *mantra*.[67]

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65. पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा।
निर्विकल्पे महाव्योम्नि सा पूजा ह्यादराल्लयः॥ *T.A.*IV, 126
66. Vide *Bhāṣya* 172 *T.A*IV
67. अकृत्रिमैतद्धृदयारूढो यत्किञ्चिदाचरेत्।
प्राण्याद्वा मृशते वापि स सर्वोऽस्य जपो मतः ॥114॥
Vide also *Bhāṣya T.A.*IV

While talking about *Mudrā Tantrāloka* says that an embodied yogi when diving deep in the nectar of *Śaiva Samāveśa*, forgets body consciousness due to unity with the consciousness and Awareness (चिदैकात्म्य) his whole process of daily work becomes *Mudrā*. Natural position is called *Mudrā*.[68]

The doors of Śaiva approach to the goal of Self-realization are open to all. Bhāṣyakāra quotes that a deep scholar of all the four vedas, a Caṇḍāla are equally dear to the Ultimate.[69]

Just as a person seeing the reflection of his face in a mirror, considers his own face, likewise a *sādhaka* when always remembers the Ultimate becomes one with Him. In thatness he does not become he himself, but he becomes Śiva (शिवस्वरूप)[70] *Anuttara Paramaśivabhāva* - Attainment of this *bhāva* is known as *Tanmayībhāva*.[71] To be devoid of any desire is the ultimate ladder of perfection. No possibility of any other desire remains. The goal of the *sādhaka* is to be one with the *Unuttara*.[72] In the

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68. कुले योगिन उद्रिक्तभैरवीयपरासवात्।
    घूर्णितस्य स्थितिर्देहे मुद्रा या काचिदेव सा॥ 200॥ *T.A.*IV.
    Vide also *Bhāṣya T.A.*IV.
69. न मे प्रियश्चतुर्वेदी मद्भक्तः श्वपचोऽपि वा।
    तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्यहम्॥ 203॥ *T.A.*IV
    Vide *Bhāṣya T.A.*IV, 203
70. यथा पुरस्थे मुकुरे निजं वक्त्रं विभवयन्।
    भूयो भूयस्तदेकात्मवक्त्रं वेत्ति निजात्मनः॥ 207॥ *T.A.*IV
    तथा विकल्पमुकुरे ध्यानपूजार्चनात्मनि।
    आत्मानं भैरवं पश्यन्न चिरात्तन्मयीभवेत्॥ 208॥ *T.A.*IV
71. तन्मयीभवनं नाम प्राप्तिःसानुत्तरात्मनि॥ 209॥ *T.A.*IV
72. पूर्णत्वस्य पराकाष्ठा सेत्यत्र न फलान्तरम् 209, *T.A.*IV

state of imperfection fruit appears to be significant. In the context of perfection, no desire for any other fruit remains.[73] What is pure and what is impure ? According to vedic *śāstras* the excreta from dead body is impure, but the excreta from the pure body is pure. In reality, anything devoid of *saṁvit* (awareness of knowledge/wisdom) is impure. Unity / identification inter *saṁvit* (knowledge / wisdom) is purity and vice-versa.[74] Nothing is impure, for, everything is arranged in saṁvid (wisdom/knowledge). Whatever might be devoid of saṁvid, may be impure.[75] To have mind fixed in saṁvid always, in every breath, of utmost importance.[76]

Everything depends upon the subtle introspection of mind with an unprejudiced mind - How much mind is fickle and how much stable. Everything depends on the stability of the mind.[77] According to Trika *Darśanam*, one has neither to go anywhere nor to give up anything, those who see this would as your home, they are to be repeatedly bowed.[78] One who believes strongly in

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73. फलं सर्वमपूर्णत्वे तत्र तत्र प्रकल्पितम्।
अकल्पिते हि पूर्णत्वे फलमन्यत्किमुच्यताम्। /210, *T.A.*IV
74. मृतदेहेऽथ देहोत्थे या चाशुद्धिः प्रकीर्तिता।
अन्यत्र नेति बुद्ध्यन्तामशुद्धं संविदश्च्युतम् ॥ 240॥ *T.A.*IV
संवित्तादाम्यमापन्नं सर्वशुद्धमतः स्थितम्।
75. अशुद्धं नास्ति तत्किञ्चित्सर्वं तत्र व्यवस्थितम्।
यत्तेन रहितं किञ्चित् शुद्धदं तेन जायते॥ *Bhāṣya* 242 *T.A.*IV
76. अत एव तत्र चित्तप्रत्यवेक्षामात्रमेव प्रयोजनं किं
संविदेकाग्रीभूतं चित्तेन वा इति। Vide *Bhāṣya* 243 *T.A.*IV
77. स्वचित्तप्रत्यवेक्षातः स्थिरं किं वा चलं मनः ॥ 243॥
vide *Bhāṣya* 243 *T.A.* IV
78. न क्वापि गत्वा हित्वा वा न किञ्चिदिदमेव ये।
भवं त्वद्धाम पश्यन्ति भव्यास्तेभ्यो नमो नमः॥ 259॥
Vide *Bhāṣya* 256 *T.A.*IV

integrated *Ātmatattva* becomes one with that. Hence, self dedication is the utmost / top most condition.[79]

Thus in the fire of knowledge/wisdom, sacrificing इदं thisness, is safely guarded by Parameśvara, and being established in Awareness, strongly and eternally, vibrates the atmosphere.[80]

Chapter - V. deals with the *Āṇavopāya*. In the *Śāktopāya*, in absence of negative thoughts, positive thoughts are transformed and enjoyment & emancipation either of the two is acheived by a soul.

Āṇavopāya is meant for one who by dint of his own freedom (*Svaswātantrya*) is not capable to transform one's thoughts.[81]

It is said that in the beginning, saṁvit Light of Knowledge / wisdom got transformed into *Prāṇa* (Vital air), hence it is naturally proved that *Uccāra* etc (concerning Prāṇa) methods are the closest methods. *Dhyāna* (meditation) concerning intellect are a bit farther from this view point, these methods in the form of atom are *Āṇava-upāya*.[82]

Abhinavagupta quotes Traiśirasa wherein *Śiva* has said that *Jīva* is the power of Śiva. This is the (विस्फुरण) pulsation of Śiva only.[83] Visualising consciousness in inert is a miracle that proves Monism. The insentient position of the vital air having been ig-

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79. स ह्यखण्डितसद्भावं शिवतत्त्वं प्रपश्यति।
    यो ह्यखण्डितसद्भावमात्मतत्त्वं प्रपद्यते॥ 275, *T.A.*IV
80. योग्योऽभिनवगुप्तोऽस्मिन्कोऽपि योगविधौ बुधः॥278॥ *T.A.*IV
81. आणवेन विधिना परधाम प्रेप्सतामथ निरूप्यत एतत्॥1॥
    विकल्पस्येव संस्कारे जाते निष्प्रतियोगिनि।
    अभीष्टे वस्तुनि प्राप्तिर्निश्चिता भोगमोक्षयोः॥ 2॥ *T.A.*V
82. निश्चयो बहुधा चैष तत्रोपायाश्च भेदिनः।
    अणुशब्देन ते चोक्ता दूरान्तिकविभेदतः॥ 6॥ *T.A.*V
83. जीवः शक्तिः शिवस्यैव सर्वत्रैव स्थितापि सा॥ 9॥ *T.A.*V

nored, when doing away with the little false ego, one should imagine the luxury/development of freedom. Consequently spiritual consiousness is being seen.[84] People see reflection of their face in mirror: Likewise a *yogi* by dint of his freedom, gives up unreal ideas and decides pure consciousness (विशुद्ध चैतन्य). It is said in हरिमीडे स्तो. श्लोक 36 that I am not vital air, not body and not mind.[85] Having experienced one's own consciousness (निजं स्वाभाविकमेव चिद्रूपत्वम्' इत्येवम् अस्य पारमार्थिकस्वरूपलाभोभवेत् इति) he finds his self realized by him. *T.A.* V, 11) What is body ? Body is the basis of *Jñānendriyas, Karmendriyas,* mind and Intellect.[86] The basis of the objects of the senses and of the vital air etc. is body. They all reside in the body. This body is *Pramātā.* It has an extra-ordinary form. In other words body's existence is in the form of the integration of senses, objects of the senses and vital air etc.[87] The *Anuttara Tattva* (The supreme element) alongwith the senses, although, pervades the whole body yet its real form is the ocean of Awareness (*Citi*) ornamented with the lotus of the heart.[88] Thus *Paramatattva* can be realised in the Heart only. The knower of the Tattva having given up the group of the external elements, should see the *Atman* resting in the Heart.[89] *Mangala*

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84. तस्य चिद्रूपतां सत्यां स्वातन्त्र्योल्लासकल्पनात्।
पश्यञ्जडात्मभागं तिरोधायाद्वयो भवेत्।।10।। *T.A.* V
85. तत्र स्वातन्त्र्यदृष्ट्या वा दर्पणे मुखबिम्बवत्।। 11।। *T.A.* V
विशुद्धं निजचैतन्यं निश्चिनोत्यतदात्मकम्।
86. शरीरस्याक्षविषयैस्तत्पिण्डत्वेन संस्थितिः। *T.A.* V,19
87. शरीरस्याक्षविषयैस्तत्पिण्डत्वेन संस्थितिः ।। 9।। *T.A.* V,19
पिण्डत्वेन एकीभावेन संस्थितिः- नाम देहप्रमातुरसाधारणं रूपम्-इत्यर्थः।
88. साक्षं सर्वमिदं देहं यद्यपि व्याप्य संस्थितः।
तथाप्यस्य परं स्थानं हृत्पङ्कजसमुद्रकम्।। 201।। Vide *Bhāṣya T.A.* V,20
89. ईक्षते हृदयान्तस्स्थं तत्पुष्पमिव तत्त्ववित्।। 21।। *T.A.* V,21

Śāstra says that the whole world is the expansion of his Power. He Himself is All Powerful Maheśwara.[90] *Meditation* on that supreme is the first method to own the Śaiva Mahābhāva given to us by Abhinavagupta, the Revered Guru Śambhunātha who in his turn got it from Sumati Prabhu.[91] *Dhyāna* is followed, by *Uccāra*. *Prāṇa* happens to be *Uccāra rūpa*. The activity of *Prāṇa* is known as *Uccāra* as to how *Prāṇa* can be assimilated - all this know how comes in *Uccāra*. A person not having an experience of Perfect *I* considers himself having body with limited wisdom is called *Aṇu* (अणु). He is having *Āṇava Daśā*. He has to rise above this *Āṇava* situation. Having feeling of *Ātmā* in body and experiencing *Ātman* as non-*Ātman* serves as a curse for a soul. The method to transform this curse into boon is known as *Āṇavopāya*. *Ātmatattva* comprises the highest light. *Yogī* is intent upon becoming one with this tattva, he drinks the utmost sacred nectar of the realisation of his self.

Caitanyātmak *Uccāra* is of three types - (1) *Citprādhānya Uccāra* (dominant in consciousness / awareness (2) *Vimarśa Pradhānya Uccāra* (*Uccāra* Predominant in the knowledge of awareness of Self) (13) *Praṇoccāra-Uccāra of Prāṇa-kriyā*.

Karaṇa is the second type of *Āṇava-Upāya*. Practice accompanied by knowledge is *Karaṇa*. I am that who is luxury of this world. Despite having this awareness, he is influenced by the universal thoughts on the one side, on the other hand he is influenced by Maheśatā.[92]

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90. शक्तयोऽस्य जगत् कृत्स्नं शक्तिमांस्तु महेश्वरः।
इतिमङ्गलशास्त्रे तु श्रीश्रीकण्ठो न्यरूपयत्॥ 40॥ *T.A.V*

91. इत्येतत् प्रथमोपायरूपं ध्यानं न्यरूपयत्।
श्रीशम्भुनाथो मे तुष्टस्तस्मै श्रीसुमतिप्रभुः। ॥ 41॥
तच्चेत्थं त्रिशिरःशास्त्रे परमेशेन भाषितम्॥ 128॥ *T.A.V*

92. ग्राह्यग्राहकचिद्व्याप्तित्यागाक्षेपनिवेशनैः।
करणं सप्तधा प्राहुरभ्यासं बोधपूर्वकम्॥ 129॥ *T.A.V*
तद्व्याप्तिपूर्वकमाक्षेपे करणं स्वप्रतिष्ठिता।

After Karaṇa, *Varṇatattva* is being discussed. In *Uccạra* in the form of *Prāṇa* pronounced sound is *varṇa* (a letter). In the heart of the beings this element of divine will is pronounced automatically. *Nādātmaka Anāhata Dhvani* is *varṇa* (a letter). Being the cause of the letters, these are called varṇas.[93] By Pronunciation of Mantra and its memoriazion siddhis are attained. Memory is the unique power of Parameśvara on account of experience and recognition.[94] To sum up in *Āṇavopāya, Uccāra, Karaṇa* meditation and *varṇa* - these four *prameyas* are established, are discussed.

The VIth chapter deals with *Sthānaprakalpana*. *Sthānabhedas* are of three types. *Prāṇas* are of five types. *Saṁvid* power is above the discussion of *Krama* and *akrama*.[95] Kāla is the Highest power.[96] *Sthāna* (Place) is of three types - (1) *Prāṇa* (Vital air) (2) *Deha* (body), (3) *Bāhya* (External). So far as the whole *Adhvamaṇḍala* is concerned the whole *Adhvamaṇḍala* is established in the vital air. *Krama* and akrama are two methods to study *Adhvamaṇḍala. Kālaśakti Yogini saṁvit* is eternally manifest in the form of the vital air, enlightening krama and akrama. Virtually *Śuddha Saṁvit* is the form of the Light, is independent. By virtue of own freedom desiring to project the imperfection in one's own self, creates inseparable universe as separable and itself remains beyond the universe without any covering. That is why a few accept transparent pure saṁvit as *Śūnya* - oblivion.

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93. उक्तो य एव उच्चारस्तत्र योऽसौ स्फुरन् स्थितः॥ 131॥ *T.A.*V
अव्यक्तानुकृतिप्रायो ध्वनिर्वर्णः स कथ्यते॥

94. स्मृतिश्च स्मरणं पूर्वं सर्वभावेषु वस्तुतः।
मन्त्रस्वरूपं तद्भावस्वरूपापत्तियोजकम्॥ 137॥ *T.A.*V

95. क्रमाक्रमात्मा कालश्च परः संविदि वर्तते।7। *T.A.*VI

96. कालो नाम पराशक्तिः ॥ 7॥ *T.A.*VI

This is *Śūnya Pramātā*. In the development of external prameya this very vital air takes the form of *Pramātā*. In *Śūnya Pramātā* is included the imperfect *Āṇavamala*. Being *pramεyonmukhī* some what the beginning enlightening first pulsation develops. This is called *Vital air*. Waves appear in this pulsation. One eternal current full of pulsation appears to be a wave. This is the reason that as per *Āgama, saṁvit* firstly was transformed in the form of the vital air. Intellect is the sum total of the *Antaḥ-Karaṇa*. Prior to this the vital air pulsates. The power of breathing is known as spanda *sphurattā, Viśrānti, Jīva, Hṛdaya* and *Pratibhā* etc. This body moves with the consciousness of the vital air. Seeing this, a few people of poor intellect accept body for *Ātman*, the same called *Cārvāka*.

Adhva established in the vital air becomes *Kālādhvā* by the variety of activities (*Kriyā*) and because of the variety of the forms becomes *Deśādhvā*. Differences born of the differences of space and time are known these very differences. *Kālādhvā* comprises varṇa, mantra, and *Pada*. *Deśādhvā* also is of three types - 1. *Kalā* 2. *Tattva* and (3) *Bhuvana*. *Kālādhvā* comprises subtle and gross letters, subtle and gross mantras and subtle and gross padas. Likewise *Deśādhvā* also happens to be of six types - subtle *Kalā*, gross *Kalā*, subtle *tattva*, gross *tattva*, subtle *bhuvana* and gross *bhuvana*. *Kālādhvā* with its six types is established in the vital air. This *kāla* is quite different from *Kāla* equivalent in meaning to time. *Viśwa* is the outer form of *Kriyā Śakti*. Two situations arise here -(1) Outer oriented (2) Outer manifestation. External oriented in integral and externally manifested is differential. Hence this bhedābheda situation of *Kriyā śakti* is originally subject to deliberation. In the context of *Paramātman*, *Kriyā Śakti* is represented by *Īśwara* in the form of time. That is the time of covering in the context of *Māyā*.

Śiva, Śakti, Sadāśiva, Īśwara and Śuddhavidyā are the body of Śiva. For the bound *Jīva* the same five elements prepare the

long coat of the covering of *Māyā's* offshoots. Thus in the current of the vital air, universe opens new dimensions for a *Sādhaka*. The body is full of the vital air. Born of effort and not born of effort - *Yatnaja* and *Ayatnaja* are the two situations. *Ayatnaja* is of light types and *Yatnaja* vital air movement is from the centre of the navel and completes the journey till the centre of awareness of the *Amākalā* of *Dvādaśānta*. *Yogīs* take it upto *Sahasrāra* destination of upper *Dvādaśānta*. This is the path of *Prāṇa*.

Three powers work here. (1) Power of all powers, all-knowing, everywhere existing God (2) Power of one's own self (3) Power of the Vital Air. The Power of Prabhu pervades in the form of *Vāmā*, *Jyeṣṭhā* and *Raudrī Śaktis*. *Ātma Śakti* is utilized in the awakening of *Kuṇḍalinī* from *Yogiś Aśvini Mudrā*. There, *Prāṇa Śakti* having wandered in the wheel of Amāvasyā - Paurṇamāsa wheel of *Prāṇāpāna* fair and acts as a bridge by mixing body with *Ātman*. This is life.

The creation and dissolution of the whole universe and its expansion and otherwise takes place within the parameters of the vital air. The body of a human being is the eternal symbol of the play of the *Śakti* from *Mūlādhāra* to *Unmanā*. A *Sādhaka* goes through the whole process automatically through this and having attained self-knowledge becomes *Jīvanmukta*. The knowledge of seventy two nerves from *Ḍā, Piṅgalā, Suṣumnā* and *Kuṇḍalinī* nerves provides a base - an original support. Five *Prāṇa Śaktis* are filled upto brim with the Nectar of grace and emancipation becomes available very easily.

The seventh chapter deals *Cakrodaya*.– The wheel of mantra-japa is essential for running the cakra of *Prāṇācāra* that is the result of one's sincere effort. *Cakrodaya* is essential for the unity of *Parāsaṁvid* and *Ātman*.

Incessant practice makes yogi controller of the vital air. In the light of the Integral *Jñānas*, *Sādhaka* becomes absorbed in the mediation. The knower of *Mantra, cakrodaya* becomes a knower of *Vidyācakra*. Thus to conclude, we find that the whole

play of *Vaibhava* is established in *Prāṇa*. *Prāṇa* is established in consciousness and consciousness is eatablished in *Śiva-śakti* - This is sum & substance of the VII chapter.

The VIIIth chapter deals with the details of the *Deśādhvā Prakaraṇam*. The nectar of the power of consciousness/awareness expands with the enhancement of bliss. At that very time, this nectar in the dense form obtains a form. This is universe. This *Bhairava* is the existant visible body of *Bhairava Parama Śiva*.[97] The whole universe is established in *Saṁvit*.[98] The knowledge of *Adhva-varga* is significant from the view point of *Adhvavarga*. The researcher in the arena of *adhvavarga* attains *Bhairvahood*.[99] The knowledge of the whole *Adhva*-group in sequence, helps a *Sādhaka* to unite his own consciousness with the consciousness of the Highest Energy. His *Saṁvit* Śakti absorbs the knowable into Herself. Thus *Sādhaka* attains the perfect *Advayabhāva* - the experience of perfect oneness.[100]

The birth in India is considered significant. All other places of birth are the places of enjoyment. Life full of action is the life of other birth places. One born in *Bhāratavarṣa* attains comething beyond all the desires. Enjoyment, heaven, emancipation (liberation) - all those things are all easily accessible and available in

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97. विचारितोऽयं कालाध्वा क्रियाशक्तिमयः प्रभोः।
मूर्तिवैचित्र्यजस्तज्जो देशाध्वाथ निरूप्यते॥ 2॥ *T.A.* VIII, 2

- Vide *Bhāṣya* also *T.A.* VIII,2

98. अध्वा समस्त एवायं चिन्मात्रे सम्प्रतिष्ठितः॥ 3॥ *T.A.* VIII

99. तत्राध्वैवं निरूप्योऽयं यतस्तत्प्रक्रियाक्रमम्।
अनुसन्दधदेव द्राग् योगी भैरवतां व्रजेत्॥ 5॥ *T.A.* VIII

100. ज्ञात्वा समस्तमध्वानं तदीशेषु विलापयेत्।
तान् देहप्राणधी चक्रे पूर्ववद्गालयेत्क्रमात्॥ 7॥
तत्समस्तं स्वसंवित्तौ सा संविद्भरितात्मिका।
उपास्यमाना संसारसागरप्रलयानलः॥ 8॥ *T.A.* VIII, 7,8

India.[101] where various practices with regard to *Varṇāśrama* are in vogue, where one experiences wonderful bliss of sunshine and shadow of happiness and sorrow. It is in the fitness of things to call it the best *Karmabhūmi* (land of action). Thus *Bhārata* (India) establishes significant human values.[102] Tantrāloka deals in detail with *Jambudvīpa, Lavaṇa Samudra* etc.[103]

We are informed about six islands in *Śloka* 103. (1) *Śāka* (2) *Kuśa* (3) *Krauñca* (4) *Śālmali* (5) *Gomedha* (6) *Puṣkara*.[104] *Svacchanda Tantra* has been profusely quoted in support of the contents given in *Tantrāloka*. This *tantra* (*Svachanda Tantra*) gives simultaneously the names of seven islands - *Jambudvīpa, Śāka, Kuśa, Krauñca, Śālmali, gomedha, Puṣkara.*[105] The position of sun between *Meru* and *Lokāloka* mountains is discussed in the VIIIth chapter.[106] Sun its rise and setting - depend on the movement of the earth. Astrology and sun are deeply interconnected.

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101. अन्यवर्षेषु पशुवद् भोगात्कर्मातिवाहनम्।
प्राप्यं मनोरथातीतमपि भारतजन्मनाम्॥ 90॥ *T.A.*VIII
102. नानावर्णाश्रमाचारसुखदुःखविचित्रता।
कन्याद्वीपे यतस्तेन कर्मभूः सेयमुत्तमा॥ 91॥
एवं मेरोरधो जम्बूरभितो यः स विस्तरात्।
स्यात् सप्तदशधा खण्डैर्नवभिस्तु समासतः॥ 93॥ *T.A.*VIII
Vide *ślokas* 103 *T.A.*VIII Vide *Bhāṣya* also
103. कोटिद्वयं त्रिपञ्चाशल्लक्षाणि च ततः परम्।
पञ्चाशच्च सहस्राणि सप्तद्वीपाःसप्तसगराः। इति ॥ 106॥
Vide *Bhāṣya* 106, *T.A.*VIII
104. शाककुशक्रौञ्चाः शल्मलिगोमेधाब्जमिति षड्द्वीपाः।
क्षीरं दधि सर्पिरिक्षवमदिराम्बुकाः षडम्बुधयः ॥103,VIII. Also *Bhāṣya*
Vide *Tantrāloka.* VII. 107-113
105. Vide *Śloka* 115-117, *T.A.*VIII
106. Vide *Tantrāloka,* VII. 107-113

Kauśeya Maṇḍala is described where Garuḍa bird resides, *Hariscandra* mountain and *Hemaṇḍaka* area are described.[107] *Bhū-maṇḍala*, *Bhuvaḥ maṇḍala* are described. Sixteen *Vāyupathas* (Air Paths) are discussed. *Svarloka* is said to be between *Bhuvarloka* and *Dhruvaloka*. *Saura Maṇḍala* and *Dhruva Maṇḍala* are discussed. *Svara, Maha, Jana, Tapa, Satya Brahmāsana, Viṣnuloka* and *Rudraloka* - are mentioned and described.[108] The sequence of lokeśhwara Śivas is given. Śambhu is said to have eight bodies. These are called *Para śarīra*. *Apara Śarīra* is all pervading in *Brahmāṇḍa*.[109]

Chapter-IX deals with *tattvādhvā*. Conciousness *śivatattva* is prevalent in whole *Deśādhvā*. That which pervades all is known as *Tattva*. The greatest tattva is Parama-śiva. He pervades every other element. Earth element is perseverant, solid, heavy. The element of earth is *Kālāgni Bhuvan* to *Virabhadra Bhuvana*.[110] According to the *Trika* Philosophy cause effect idea is dependant as Paramaśiva's *Svātantrya*. Usually an effect has its cause. A jar is made from the earth. But this abode in the form of the universe !!! What is the cause ? Who is the creator? Trika Philosophy answers - The svātantrya of Paramaśiva, Parama Śiva equipped with Svātantrya śakti, is the real doer of every action. According to Swāyambhuva tantra Māyātavtta is considered to

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107. Vide *Tantrāloka* 115-117, *T.A.* VIII
इत्यष्टौ तनवः शम्भोर्याः पराः परिकीर्तिताः।
अपरा ब्रह्मणोऽण्डे ता व्याप्य सर्वे व्यवस्थिताः॥ 219॥ *T.A.* VIII

108. धृत्यादयो हि पृथिवीगुणाः ....
धृत्यादियोगात् कालाग्निभुवनादावपि पृथ्वीत्वमिति। *Bhāṣya* 47 *T.A.* VIII *Śloka* -3

109. इत्यष्टौ तनवः शम्भोर्याः पराः परिकीर्तिताः।
अपरा ब्रह्मणोऽण्डे ता व्याप्य सर्वे व्यवस्थिताः॥ 219॥ *T.A.* VIII

110 Vide *T.A.* VIII Śloka -3

be origin of all *kramas*. *Kāla* is born of *Māyā*. Of *Māyā* was again born *Niyati* and *Kalā* got established in *Kāla*. *Vidyā Tattva* is established in *Kalā*. *Aśuddha Vidya* is established in *Kalā*, thereafter are born *Rāga* (attachment) etc. This comprises the family of *Māyā*. These are called *Kañcukas, Malas* and *Āvarṇas*. The power engaging *Aṇus* (*Jivas*) in enjoyment is known as *Niyati*. *Māyā* and *Kāla* in this context are controlled by *Niyati*. *Kalā* and *Vidyā* are also dependant on these.[111]

Parama Śiva is equipped with *Svātantrya* and five powers - *Cit* (consciousness), *Icchā* (desire), *Jñāna* (Knowledge) and *Kriyā* (action). Because of His *swātantrya*, difference is seen in five powers. Where five powers are well manifest, there the elements appropriate to powers are developed. Dominant *Cit* manifests *Śiva* element, dominant bliss manifests *Śakti*, dominant desire produces *sadāśiva*, dominant *Jñāna* (Knowledge) manifests *Īśvara* and dominant *Kriyā* (action) manifests *Sadvidyā*.[112]

Śiva, Śakti, Mantra Maheśwara, Mantreśvara, and *Mantra* comprise five gaṇas of five *tattvas* - *Śāmbhava gaṇa* is in *Śiva Tattva, Sāktya* is in *Śakti tattva. Mantramaheśvara Gaṇa* is in Sadāśiva tattva, *Mantreśvara Gaṇa* is in *sadāśiva tattva, Mantreśvara Gaṇa* is in *Īśvara tattva*, and *Mantra Gaṇa* is in *Īśvara Tattva,* All these are *Viśuddha Gaṇas*. These are five

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111. मायातत्त्वात्कालतत्त्वं संस्थितं तत्पदद्वये।
संस्थान्यस्मिन्कला तद्वद्विधाप्येवं ततः पुनः॥
Vairinca Tantra (*Svayambhva Tantra*)
vide *Bhāṣya* 47 IX

112. शिवःस्वतन्त्रदृग्रूपः पञ्चशक्तिसुनिर्भरः॥ 49॥
स्वातन्त्र्यभासितभिदा पञ्चधाप्रविभज्यते।
चिदानन्देषणाज्ञानक्रियाणां सुस्फुटत्वतः॥ 50॥ *T.A.*IX

tattvas and five *Gaṇas* of *Śuddha Adhvā*.[113]

Aśuddha Adhvā - From *Māyā* upto *Dharā,* thirty one elements are included in *Aśudha Adhvā*. Due to *Īśvara's* desire, overcome by the desire of insignificant enjoyment, involving contracted *Ātman* in various types of enjoyments, expressing in various forms, the best *Aghoreśa,* in the form of *Aśuddha-Adhvā,* bring into existence the creation devoid of white colour. Hence *Aghoreśa Ananteswara* is said to be the creator of the creation other than white.[114]

Mala - Ignorance in the form of incompleteness is known as *Mala*. This desire of *Aṇu* group is in the beginning inactive and devoid of boundary.[115] Mala is ignorance.[116] *Mala* has *Rodhrī sakti* All *malas* have a special power, that is called *Rodhrī*. It covers *Aṇu*. It covers by its nearness, closeness. But it can't effect the liberated *Aṇus* (*Jīvas*). This is its weakness, incapacity.[117] *Rodhrī śakti* is inert in itself.[118] *Īśvara's* inspiration helps *Mala* to act, for without having the basis of *Cetanā* (conscious / aware), inert can't effect.[119] *Abhilāṣā* (Desire), *Ajñāna* (ignorance), *Avidyā*

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113. शाम्भवाः शक्तिजा मन्त्रमहेशा मन्त्रनायकाः॥ 53॥
मन्त्रा इति विशुद्धाः स्युरमी पञ्च गणाः क्रमात्।
स्वस्मिन्स्वस्मिन् गणे याति यद्यद्रूपसमन्वयि॥
तत्त्वमत्युक्तं कालाग्न्यादेर्धरादिवत्॥ *T.A.*IX, 53-54

114. ईश्वरेच्छावशक्षुब्धभोगलोलिकचिद्घनान्।
संविभक्तुमघोरेशः सृजतीह सितेतरम् ॥ 61॥ *T.A.*IX, 61

115. स्वतन्त्रस्य शिवस्येच्छा घटरूपो यथा घटः ॥ 65॥
स्वात्मप्रच्छादनेच्छैव वस्तुभूतस्तथा मलः।

116. मलमज्ञानमिच्छन्ति..... Vide *Bhāṣya* 65 *T.A.*IX

117. मलस्य रोद्ध्री काप्यस्ति शक्तिः सा चाप्यमुक्तगा। 68॥ *T.A.*IX

118. रोद्ध्रीशक्तिर्यस्यासौ स्वयं नैव प्रवर्तते। 69॥ *T.A.*IX

119. अचेतनस्य चेतनाधिष्ठानं विना कार्यकारित्वाभावात्।
Vide *Bhāṣya* *T.A.*IX

(absence of knowledge), *Lolikāprathā* (development of greed), *Bhavadoṣa* (imperfection of the world), *Māyāśakti* (Power of *Māyā*). aṇuplava (follower - lenderer of service), *Glāni* (Contempt), *Śoṣa* (undevelopment), *Vimūḍhatā* (illusion), *Ahaṁmamātmataṅka* (terror of little I, mine taking for eternal ātman, *Māyā Śakti, Āvṛtī* (Repetition), *Doṣa bija* (seed of defects), *Paśutva* (instinct of human-being), *Saṁsārāṅkura-Karaṇam*) Cause of the world) etc. are the other names of *Mala*.[120]

Cause of the world - *Karma* (action) is the cause of the world. *Karma* is the seed of the world.[121] This world is *Māyic*.[122] In other words, this world is nothing but *Māyīya mala*. The reason of this *Māyīya Mala* is *Kārma Mala*. The reason of this *Kārma Mala* is *Āṇava Mala*.[123] *Sāṁkhya, Yoga* and *Pāñcarātra* advise the renunciation of the feeling of (अहं) *Ahaṁ* (little ego-Iness) and (मम) *mama* (mine-ness), as also suggest *Naiṣykarmya* (Renunciation of the fruit of *Karma*).[124]

Being devoid of action, such sādhakas are covered by original *mala* (ignorance). Because of non-action, he does not go down but also does not have rise. He can't even touch the experience of

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120. मलोभिलाषश्चाज्ञानमविद्या लोलिका प्रथा॥ 84॥
भवदोषोऽनुप्लवश्च ग्लानिः शोषो विमूढता।
अहंममात्मताताङ्को मायाशक्तिरथावृतिः॥ 85॥
दोषबीजं पशुत्वं च संसाङ्कुरकारणम्।
इत्याद्यन्वर्थसंज्ञाभिस्तत्र तत्रैव भरायते॥88॥ *T.A.IX*

121. संसारकारणं कर्म संसाराङ्कुर उच्चते ॥ 88॥ *T.A.IX*

122. शरीरभुवनाकारं मायीयं परिकीर्तितम्। *Bhāṣya* 88 *T.A.IX*

123. मायीयमलस्य कारणं कार्ममलं, कार्ममलस्य कारणमाणवमलमिति। *Bhāṣya T.A.IX*, 188 (*Bhāṣya*)

124. अत एव सांख्ययोगपाञ्चरात्रादिशासने॥ 88॥
अहं ममेति संत्यागो नैष्कर्म्यायोपदिश्यते। *T.A.IX*

Monism (*Advaitavāda*). These *sādhakas* are called *Vijñānakevalīs*. A few of this line are established in *Cinmātra* (Consciousness). Above *Māyā* is *Śuddha Adhvā*. No *Vijnānakevalī* enters *Śuddha Adhvā*. Thus the being devoid of action is coerced to stay in *Aśuddha Adhvā*. *Āṇava Mala* in the form of ignorance is in an actionless human being.[125]

In short *Vijñānakavalī*[126] has *Āṇava Mala*. Being away from fruits of action, he is devoid of *Māyīya Mala* and *Kārma Mala*. Due to *Āṇava Mala*, his own real form is underdeveloped (*Saṁkucita*), resulting in loss of his svātantrya. Having awareness devoid of *svātantrya*, being devoid of pure *Śivatva*, he has the special awareness of the *Awareness*. Neither such a being falls down. nor goes up.[127] Being inspired by the wish of Śiva, he attains gradually and respectively, the position of *Mantra, Mantreśwara, Mantra Maheśwara* and *Śivatva*. The *Āṇavamala* of *Vijñānākala* at the first instance proceeds towards destruction,

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125. निष्कर्मा हि स्थितेर्मूलमलेऽप्यज्ञाननाम्नि ॥ 90॥
वैचित्र्यकारणाभावान्नोर्ध्वं सरति नाप्यधः।
केवलं पारिमित्येन शिवाभेदमसंस्पृशन्॥ *T.A.*IX.91.
विज्ञानकेवली प्रोक्तः शुद्धचिन्मात्रसंस्थितः।
126. Vide *Bhāṣya Śloka* 93 T.A. IX
127. शुद्धाशुद्धाध्वमध्यवर्ती शुद्धबोधैकस्वभावोऽपि स्वातन्त्र्यहानेः आणवमलांशकृतस्य स्वरूपसङ्कोचस्य संभवात्, पारिमित्येन स्वातन्त्र्यवियुक्तबोधस्वभावपरमेश्वरा विभेदमप्राप्नुवम्, विज्ञान-केवलीविज्ञानं बोधात्मकं रूपं केवलं स्वातन्त्र्य रहितमस्य इति, प्रकर्षेणोक्तः सर्वत्रोद्घोषित इत्यर्थः। *Bhāṣya* 91 *T.A.*IX

then nearer destruction and finally is destroyed.[128]

In *Pralayākala* situation, Karma - power is potent. **Vijñānakala** gives up *Karma* and its consequences. Because of *Kārma Mala*, being attached with the results of the actions, they are born and born again. They are occupied by two malas - *Āṇava* and *Kārma Mala.* Such beings are known as *Pralayākalas.*[129] *Karma* in itself does not lead to *Saṁsāra*, but *Karma* with *mala*, involves *Aṇu* in the wheel of coming and going in this world. *Mala* in itself is *Ajñāna*. Man with ignorance is called *Aṇu. Aṇu* can never be without the *Mala* of ignorance.[130] A pudgal *Puruṣa* without the Meheśwara is nothing, yet he is different from Maheśwara due to certain reasons. 1. Maheśvara is consciousness only whereas *Aṇu* is both conscious and inert. 2. *Aṇu* is known for the development of being separate from Maheśwara whereas Maheśwara is *Advaya tattva* (element of monism) without difference. 3. *Aṇu* takes body for *Ātman* hence is known as *Ḳsetravit.* 4. Taking body for *Ātman, Aṇu* is *Paśu* whereas

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128. दिध्वंसिषुध्वंसमानध्वस्ताख्यासु तिसृष्वथ।।95।।
दशास्वन्तः कृतावस्थान्तरासु स्वक्रमस्थितेः।
विज्ञानाकलमन्त्रेशतदीशादित्वकल्पना। 96।। *T.A.IX Bhāṣya-*
अवस्थान्तराणीतिकिञ्चिद्ध्वंसमानत्वकिञ्चिद्ध्वस्तत्त्वादि-रूपाणि,
एतदन्तःकारे च हेतुः स्वक्रमस्थितेरिति, नहि विध्वंसिषुतादि-दशानन्तरं
झटित्येवाखण्डतया ध्वंसमानत्वं ध्वस्तत्वं वा प्रादुरभवदिति भावः।
तेनात्र पञ्चस्वप्यासु दशासु यथासंख्येन विज्ञानकलादिरूपत्वं कल्पितम्,
ईशाः- मन्त्रेश्वराः, तदीशाः-मन्त्रमहेश्वराः, आदि-आद्यसद्वःशिवः।। 96।।

129. प्रलयाकलादिदशोचितः कर्मसामर्थ्यव्यन्त्रमज्जनयोग्य इति यावत्।।
ब्रह्मादिस्थावरान्तेऽस्मिन् संसरन्ति पुनः पुनः ।। *T.A.IX.* 102, 139

130. आणवो नाम नैवान्यत्प्रकाशात्मा महेश्वरः।। 244।।
चिदचिद्रूपताभासो पुद्गलःक्षेत्रवित्पशुः। *T.A.*IX, 144

Maheśwara is Omnipresent Light and *Parama Puruṣa* beyond time.[131]

Māyā - is the अव्यतिरेकिणी *śakti* of Parameśwara. Highlighting the variety of Śiva's *svātantrya* is *Māyā*. The universe is the effect of *Māyā's* doing. World means diffferances. *Māyā* is called *Parā niśā,* having within hereself infinite differences.[132] *Māyā* is a pervading power, subtle, without aṇu *Kala* (*Niṣkala*), treasure of the world, beginningless and endless. She is also known as *Śivā, Īśānī* and *Avyayā*.[133] Inexaustible - On account of assuming different forms, she is inert, her effect also is inert, is Cause of the world and all-pervading, has the closest Contact with Śiva, hence is eternal and the main cause of creation.[134]

Kalā Like *Māyā, Kalā* is a *Tattva* element. *Śakti* when covers herself, makes *Jīva* limited. Limited *Jīva* is thrown in the ditch of *Aśuddha Adhvā,* the main cause being an element of *Māyā* called *Kalā. Kalā* restrains the capacity of the all doer being to limited - doing (from *sarvakartṛtva sampannatā* to *Kiñcitkartṛtvatā*).[135]

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131. माया च नाम देवस्य शक्तिरव्यतिरेकिणी॥ 149॥
भेदावभासस्वातन्त्र्यं तयाहि स तया कृतः। *T.A.*IX

132. आद्यो भेदावभासो यो विभागमनुपेयिवान्।
गर्भीकृतान्तभाविविभासा सा परानिशा॥ *T.A.*IX 150

133. सा चैका व्यापिनी सूक्ष्मा निष्कला जगतो निधिः।
अनाद्यनन्ताशिवैशानी व्ययहीना च कथ्यते। 150॥ *Bhāṣya T.A.*IX

134. सा जडा भेदरूपत्वात् कार्यञ्चास्या जडं यतः॥ 151॥
व्यापिनो विश्वहेतुत्वात् सूक्ष्मा कार्यैककल्पनात्।
शिवशक्त्यविनाभावान्नित्यैका मूलकारणम्॥ 152॥ *T.A.*IX

135. निरुद्धशक्तिर्या किञ्चित्कर्तृतोहलनात्मिका।
नाथस्य शक्तिः साधस्तात्पुंसः क्षेप्त्री कलोच्यते॥ 155. *T.A.*IX

Vidyā - *Kiñcivedanātmaka Śakti* (power to know in limited manner) is *Vidyā*. *Vidyā* is the effect of *Kalā*. *Kalā Vidyā* analyses intellect. This is the knowledge of *Aśuddha Adhvā,* hence it is called *Aśuddha vidyā* or *Avidyā*. Buddhi is a mirror. It is shadowed by happiness, sorrow, inertia, infatuation etc. According to Śāstras *Tamas*, *Moha, Mahāmoha*, *Tāmisra* and *Andha* are five parvas (layers) of *Avidyā. Aṇu Jīva,* is influenced by happiness, sorrow etc. reflected in the mirror of intellect through senses.[136] *Rāga* –*Anu*-being is attached with impure enjoyments due to Rāga. Jealousy is a form of attachment. Enemy be put to loss in whatever way - This is *Rāga tattva.* Capacity to have limited knowledge and limited action makes *Aṇu* being attached with whatever he can do and know. That is *Rāga.* Alertness from an enemy, lest he should be put to harm, is attachment with his own well being. This is termed as *Rāga.*[137]

Aṇu is influenced by *Kālatattva* also. With a limited capacity to do or know something, a person thinks - This is done, this is being done, this will be done - in this manner, he takes account of his doership and becomes a victim of time - *Kāla, Tuṭi, Kṣaṇa, Caṣaka,* - are the dividing line of time factor (*Kala*).[138]

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136. बुद्धिं पश्यति सा विद्या बुद्धिदर्पणचारिणः॥ 192॥
सुखादीनां प्रत्ययान् मोहप्रभृतीन् कार्यकारणे।
कर्मजालं च तत्रस्थं विविनक्ति निज़ात्मना। 193॥ *T.A.*IX. *Bhāṣya*
तमो मोहो महामोहस्तामिस्रो ह्यान्धसंज्ञितः।
अविद्या पञ्चपर्वैषा प्रादुर्भूता महात्मनः॥155॥ Visṇu Purāṇa

137. किञ्चित्तु कुरुते तस्मान्नूनमस्त्यपरं तु तत्॥ 199॥ *T.A.*IX
रागत्वमिति प्रोक्तं यत्तत्रैवोपरञ्जकम्। *Bhāṣya*-
रागाऽनुरञ्जयत्येनं स्वभोगेष्वशुचिष्वपि। *Mal.*1.28

138. कालस्तुट्यादिभिश्चैतत् कर्तृत्वं कलयत्यतः।
कार्यावच्छेदि कर्तृत्वं कालोऽवश्यं कलिष्यति॥ 201॥ *T.A.*IX

In planning to complete a work, the element concerned is known as *Niyati*. A particular action can be completed by particular cause. *Niyati* inducts a person in his action. *Niyati* is the fifth child of *Māyā*, involves a jeeva into the bondage of *Karma*. According to some scholars, *Kalā* is the source of *Vidyā*. *Rāga, Kāla* and *Niyati*. In svacchandatantra, *Kalā, Vidyā, Rāga, Kāla* and *Niyati* are taken for the result of *Māyā*. All these segregate the limited consumer / enjoyer from the *Parāsaṁvit*. *Māyā, Kalā, Rāga, Vidyā, Kāla, Niyati* are called six Kañcukas (Coverings) of *Saṁvittattva*. *Saṁvit-Puruṣa* being covered by these six coverings is known as *Paśu*.[139] He is also called *Pudgala* as also *Aṇu*.

Triple covering (*Kañcuka*) - Aṇu is covered by *Āṇava Mala, Malādhisthāyikānirodha śakti of Ṣa* and *Guhā Karmamūlasthāna Māyā* - i.e. *Āṇava, Nirodh* a *Śakti* and *Māyā* - all these three are taken for three *Kañcukas*.

Buddhi - *Buddhi tattva* is pure from all aspects. It has got eight times more Purity Light. This is the Purity of the Light of *Puruṣa*. In this Purity, like reflection in the mirror, everything worth knowing is reflected.[140] The reflection of external objects is in the intellect in two ways - 1. Through the senses 2. Through dream etc. *Buddhi* is the power of manifesting awareness of *puruṣa* of *Ātmasaṁvid*. It is the original place of the expression of *Ātma saṁvid*.[141]

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139. माया कला रागविद्ये कालो नियतिरेव च।
कञ्चुकानि षडुक्तानि संविदस्तत्स्थितौ पशुः॥ 204॥ *T.A.*IX

140. गुणेभ्यो बुद्धितत्त्वं तत् सर्वतो निर्मलं ततः।
पुंस्प्रकाशः स वेद्योऽत्र प्रतिबिम्बित्वमार्छति॥ 227॥ *T.A.*IX

141. विषयप्रतिबिम्बं च तस्यामक्षकृतं बहिः।
अतदद्वारं समुत्प्रेक्षाप्रतिभादिषु तादृशी॥ 228॥ *T.A.*IX

Ahaṁkāra - is born of *Buddhi*. In the light of *Buddhi*, *Puruṣa* has *Ahaṁkāra - I am this I do this, I know this,*[142] Ego is in *Anātma - Buddhi*. Reflection of *Ātman* is in the *Buddhi* and *Buddhi* becomes the basis. Ego of *I*-ness in Non-*Ātman* is in a way an extraorinary work of *Buddhi*. An egoistic *Vṛtti* (inclination) is developed and an inclination towards egoism becomes active. Five types of breathing are active because of this *vṛtti*. Life also is effected because of this. Breathing in and breathing out is life, otherwise death is inevitable.[143] The word *Kṛta* used with *Ahaṁ* proves that *Ahaṁkāra* is different from pure *Ahaṁ*. The meaning of *Kṛta* is artificial.[144] *Ahaṁkāra* has two *skandhas* - 1. *Karaṇa Skandha* - described as *Antaḥkaraṇa*. 2. *Prakṛti Skandha* - is of three types 1. *Sāttvika Ahaṁkāra* 2. *Rājas Ahaṁkāra* 3. *Tamasa Ahaṁkāra*. *Sāttvika Ahṁkāra* is the source of mind and *Jñānendriyas* - eyes, ears, nostrils, tongue and skin. Mind influences all the subjects. All the *Jñānendriyas* work in rapport with their subject[145] Mind, *Buddhi* and *Ahaṁkāra* are called *Antaḥkaraṇa*, because of being the reason of Internal activities; *Prāṇa* is not *antaḥkaraṇa*, being inert, Effort, desire and a part of awareness inspire *Prāṇa*.[146] *Ahaṁkāra* dominant in *Tamas*, is

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142. बुद्धेरहङ्कृत् तादृक्षे प्रतिबिम्बितपुंस्कृतेः।
प्रकाशे वेद्यकलुषे यदहंमननात्मता॥ 230॥ *T.A.IX*

143. तया पञ्चविधश्चैष वायुः संरम्भरूपया।
प्रेरितो जीवनाय स्यादन्यथा मरणं पुनः॥231॥ *T.A.IX*

144. अतएव विशुद्धात्मस्वातन्त्र्याहस्वभावतः॥
अकृत्रिमादिदं त्वन्यदित्युक्तं कृतिशब्दतः॥ 232॥ *T.A.IX*

145. प्राणश्च नानन्तःकरणं जडत्वात प्रेरणात्मनः।
प्रयत्नेच्छाविबोधांशहेतुत्वादिति निश्चितम्॥ 237॥ *T.A.IX*

146. इत्ययं करणस्कन्धोऽहंकारस्य निरूपितः।
त्रिधास्य प्रकृतिस्कन्धः सत्त्वराजसतामसः॥ 233॥
सत्त्वप्रधानाहङ्काराद्भोक्त्रंशस्पर्शिनः स्फुटम्।
मनोबुद्ध्यक्षषट्कं तु जातं भेदस्तु कथ्यते॥ 234॥ *T.A.IX*

the source of five tanmātras–*Roopa*-form, *Rasa*-liquid, *gandha*-smell, *Sparśa*-touch and *Śabda*-word. Five *Mahābhūtas* are born of five *tanmātras*[147]

Karmendriyas - are born of *Rājas ahaṁkāra.*[148] *Vāk, Pāṇi, Pāda, Pāyu* and *Upastha* are five *Karmendriyas*. Speech comes from *Vāk*, to accept or to hold is the function of *Pāṇi,* Feet help in the movement of the body, *Pāyu* brings out rejected matter out of the body and *Upastha* is the organ of creation.[149]

As regards five *Mahābhūtas, Śabda* is the source of ether (*Ākāśa*), *Śabda* and *Sparśa* are the cause of Air, *Śabda, Sparśa* and *Rūpa* are the source of fire, *śabda, sparśa, rūpa, Rasa* are the source of water, *śabda, sparśa, Rūpa, Rasa* and *Gandha* are the source of the *Bhutattva* i.e. earth. Thus five *Mahābhūtas* came into existence in the creation.[150] Thirty five elements are the *Śaktis* of *Paramaśiva.*[151]

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147. तमः प्रधानाहङ्कारात् भेक्त्रंशच्छादनात्मनः॥ 271॥
भूतादिनाम्नस्तन्मात्रपञ्चकं भूतकारणम्। *T.A.*IX

148. खेटपालस्तु मन्यन्ते कर्मेन्द्रियगणः स्फुटम्।
राजसाहंकृतेर्जातो रजसः कर्मता यतः॥ 275॥ *T.A.* IX

149. इह कर्मानुसन्धानभेदादेकं विभिद्यते ।
तत्रानुसन्धिः पञ्चात्मा पञ्च कर्मेन्द्रियायतः॥
त्यागायादानसंपत्त्यै द्वग्राय द्वितयं विना।
स्वरूपविश्रान्तिकृते चतुर्धा कर्म यद्बहिः॥
पायुपादाङ्घ्रिजननं करणं तच्चतुर्विधम्॥ 265-267॥ *T.A.* IX.

150. अन्तः प्राणाश्रयं यत्तु कर्मात्र करणं हि वाक्।
क्षुभितं शब्दतन्मात्रं चित्राकारा श्रुतीर्दधत्॥
नभः शब्दोऽवकाशात्मा वाच्याध्याससहो यतः।
तदेतत्स्पर्शतन्मात्रयोगात् प्रक्षोभमागतम्॥
वायुतामेति तेनात्र शब्दस्पर्शोभयात्मता। *T.A.*IX.283,284

151. पञ्चत्रिंत्तत्वी शिवनाथस्यैव शक्तिरुक्तेयम्॥ 312॥ *Bhāṣya T.A.*IX

Xth Chapter deals with the mystery of *tattva-bhedātmaka*. *Trik-Darśanam* is *Śāstra* of mysticism. According to this *Śāstra*, thirty six elements are believed.[152] *Sakala* has *Aṇāva, Kārma* and *Māyīya Malas. Layākala* has no *Kārma Mala, Māyīya* and *Āṇava malas* are in *Layākala. Vijñānākala* is below *Śuddha-adhvā* and above *Māyā*. Above *Vijñānākala,* is *mantra*, *Mantreśwara, Mantramaheśwara,* and *Śiva. Śiva* is above *mantramaheśwara. Siva* has *svātantrya Śakti.*

Sakala Puruṣa is known as *Paśu*. One who creates the other, happens to be its light. The highest element of the object of Knowledge is *Prakāśātmaka Śiva.*[153]

Śiva, has seven powerful forms - *Śiva, Mantra Maheśwara, Mantreśwara, mantra, Vijñānākala, Pralayākala* and *Sakala.* These seven have respectively seven *śaktis* - *Cit, Ānanda, Icchā, Jñāna, Kriyā, Mahāmāyā* and *Māyā*. Besides own form of elements are included, like, earthhood of prithvī. All these comprise fifteen principles of *Bhedavāda.*[154] (भेदवादस्यपञ्चदश सिद्धान्ताः)

XI chapter - deals with *Kalādhvā* in the light of *Śāmbhava Siddhānta*. The word *Kalā* is defined in various ways - 1 *Kalā* is said to be the name of such qualities that segregate one group from the other group. For instance we say a procession of human beings is going. Then we say one hundred are foreigners. We add foreigners are preceded by Bangaladeśis and followed by Indians. Thus three groups are human beings, we identify, we call it *Kalādhvā*.

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152. उच्यते त्रिकशास्त्रैकरहस्यं तत्त्वभेदनम्॥ 1॥ *T.A.X*
153. ज्ञेयस्य च परं तत्त्वं यः प्रकाशात्मकः शिवः। 55 । *Bhāṣya T.A.*IX
154. शक्तिमच्छक्तिभेदेन धराद्यं मूलपश्चिमम्।
भिद्यते पञ्चदशधा स्वरूपेण सहानरात्। ।3॥ *T.A.X*
Vide *Bhāṣya* also *T.A.*

The distinct quality is known by the name of *Kalā.*[155]

According to some scholars, *Kalā* is the internal subtlest power of *tattvas* (elements). For instance, the earth is called Dharā, since it owns the power of bearing all different articles within herself, although that the subtlest power is invisible.[156]

Nivṛtikalā - Just as universe manifested externally, when reaches the topmost point, seems to revert and retreat or else that power herself infers that from this highest limit this prapañca/ show is to now be withdrawn, that very subtlest power is known as *Nivṛti Kalā.*

Pratiṣṭhāna Kalā - From *Ap tattva* to *Prakṛti tattva*, we find difference in vogue in all the twenty four tattvas till eternity. This difference is established for ever. The *Kalā* that is itself in charge of the *pratiṣṭhā* is called *pratiṣṭhā Kalā.*

Vidyā Kalā is that *Kalā* that contracts and expands the basic tattva of the universe and explains the relationship with other *Kalās,* is known as *Vidyākalā.*

Śāntākala - *Śāntā Kalā* is the power that controls the *Māyīya* status of a *sādhaka.*

Śāntātīta kalā - is the *kalā* that overcomes the *Māyā* and establishes identification with *Saṁvit.*[157]

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155. यथा पूर्वोक्तभुवनमध्ये निजनिजं गणम्।
अनुयत्परतो भिन्नं तत्त्वं नामेति भण्यते॥ 2॥
तथा तेष्वपि तत्त्वेषु स्ववर्गेऽनुगमात्मकम्।
व्यावृत्तं परवच्च कलेति शिवशासने॥ 3॥ *T.A.*XI

156. केचिदाहुः पुनर्यासौ शक्तिरन्तः सुसूक्ष्मिका।
तत्त्वानां सां कलेत्युक्ता धरण्यां धारिका यथा॥ 4॥ *T.A.*XI
Vide *Bhāṣya* also

157. *Bhāṣya* 4, XI.*T.A*

Time has a great significance in *Dīkṣā*. To be within the limits of time (समय), the obeyer of the *Dīkṣā - dharma* is called *Samayī*. A disciple is to grasp coveniently rules of the process of *dīkṣā*, from this view point, the obeisance of certain rules is essential. This cannot be thrust upon, but is bound by desire.[158]

This principle (समय) is the symbol of the doing of the god of gods called Śiva. This principle is not unreal, false and as such no other principle comes into existance.[159] *Nivṛtti* is in *Pṛthvī* comfortably. *Pratisṭhā* is in *Prakṛti, Vidyā* is in *Māyīya vṛtti* and *Śāntā* is in upto *Śakti* including *Śakti*. These four are called (अण्ड) (Aṇḍas).[160] *Śāntātīta Kalā* is regarded to be in *Śiva tattva. Śantātitā* situation overcomes *Śāntā Kalā*. On the basis of this overcoming, *Śāstrakāras* deem *Paraśiva* as *Kalātīta*, as *Śivatattva* comes under thirty six *tattvas*.[161]

So far as *Paramaśiva* is considered he is *Kalātīta*. Thus Paramāśiva is said to be the thirty seventh tattva. *Paramaśivatva* is the state where *svātantrya* rules. Paramaśivatva is beyond mind and speech.[162]

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158. अन्ये वदन्ति दीक्षादौ सुखसंग्रहणार्थतः।
शिवेन कल्पितो वर्गः कलेति समयाश्रयः॥ *T.A.*, IX,6
159. कृतश्च देवदेवेन समयोऽपरमार्थताम्।
न गच्छतीति नासत्यो न धान्यसमयोदयः॥7॥ *T.A.*XI
160. निवृत्तिः पृथिवीतत्त्वे प्रतिष्ठाव्यक्तगोचरे।
विद्या निशान्ते शान्ता च शक्त्यन्तेऽण्डमिदं चतुः॥ 8॥ *T.A.*XI
161. शान्तातीता शिवे तत्त्वे कलातीतः परः शिवः। Vide *Bhāṣya T.A.*XI
162. न ह्यत्र वर्गीकरणं समयः कलनापि वा॥ 9॥
युज्यते सर्वतोदिक्कं स्वातन्त्र्योल्लासधामनि॥ *T.A.*XI

Pṛthvī (Earth), *Ap* (water), *Tejas* (fire), *Vāyu* (Air), and *Ākāśa* (Ether) are such five elements that pervade the whole universe.[163] *Sadyojāta* is the element of earth, *Vāmadeva* is the element of water, *Aghora* is the element of fire, *Tatpuruṣa* is the element of air and *Ş̄āna* is the element of ether.[164] *Āvarṇa* happens to be till *Śaktyanta*– the end of Śakti.[165] Hence *Śivatattva* is the zero of zero. This is also known, as *Anāśrita Śiva* or *Anāvṛta Śiva.* The possibility of covering is only upto Śakti. Because of being thirty sixth element Śiva is devoid of even *Bhāva Saṁskaras* that devoid of all parts, free, beautiful by the utmost beauty of the Light of Awareness, is known as *Paramatattva* - the thirty seventh element. Needless to emphasise that parama Śiva is identical omnipresent form of thirty sixth element.[166] Logic when resorted to, drags elements upto No. 38, but *Trika Śāstra* recognises only thirty six elements. The object of knowledge does not remain at a stage and whatever is manifested is only the Supreme. That is the thirty sixth element shining in the heart of the hearts of a sincere *Sādhaka*.[167] To sum up, Parameśwara Parāmatmā pervades the

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163. श्रीमत्कालोत्तरादौ च कथितं भूयसा तथा।
पञ्चैतानि तु तत्त्वानि यैर्व्याप्तमखिलं जगत् ॥ 19। *T.A.*XI
पृथिव्यापस्तथा तेजो वायुराकाशमेव च॥ Vide *Bhāṣya T.A.*XI
164. पञ्चमन्त्रतनौ तेन सद्योजातादि भण्यते।
ईशानान्तं तत्र तत्र धरादिगगनान्तकम्॥ 20 ॥ *T.A.*XI
165. एवं शक्त्यन्तमेव यावदावरणं संभवत्युपपादितम्। *T.A.*XI
Vide *Bhāṣya T.A.*XI
166. शिवतत्त्वमतः शून्यातिशून्यं स्यादनाश्रितम्।
यत्तु सर्वाविभागात्म स्वतन्त्रं बोधसुन्दरम् ॥ 21॥ *T.A.*XI
सप्तत्रिंशं तु तत्प्राहुस्तत्त्वं परशिवाभिधम्॥
167. यद्वेद्यं किञ्चिदाभाति तत्क्षये यत्प्रकाशते।
तत्तत्वमिति निर्णीतं षट्त्रिंशं हृदि भासते॥ 24॥ *T.A.*XI

whole universe.[168]

XIIth chapter - deals with the practical usage of *Adhvā.* The expansion of the *Ātman* with regard to our body makes life as good as *Yajña* and ornaments the *Sādhaka* with *Śaiva Mahābhāva* and blesses the direction to liberation.[169] According to *Trika Śāstra,* the whole *Adhvā - Maṇḍala* is established in *Cinmātra.* Just as this whole *Adhva*-group is very well established in *saṁcit tattva,* similarly it is well established in zero (*Śunya*), intellect, vital, nervous system, wheels and crosswheels as also in all the parts of the make of the internal bodily-make. This is the great effect of *saṁvit-Svātantrya. Svātantrya Śakti* is powerful to be in all yet to be out of all. For this reason, refined path in the context of one's soul is externally also equally well established in *Liṅga, Mūrti,* fire, *sthaṇḍila* and jar etc.[170] *Śūnya* is known as *Māyā.* This is born of *saṁvit Śakti* (*T.A.* 8/4).

So far, as *Sādhaka* does not get well known to Parameśwara Paramaśiva in all the forms, till then he should continue with his incessant *Sādhanā* and look inward within him.[171] Doubt is the greatest impediment in the spiritual path of life. Doubt creates debility (*Glāni*). *Glāni* loots away the bliss of the body. Hatred (*Glāni*) is born of ignorance.[172] Doubt is ignorance in the form of

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168. ...... परमेशानो विश्वरूपः प्रगीयते॥ 116॥ *T.A.*XI, 116

169. अथाध्वनोऽस्य प्रकृत उपयोगः प्रकाश्यते॥ 1॥ *T.A.*XII

170. इत्थमध्वा समस्तोऽयं यथा संविदि संस्थितः।
तद्द्वारा शून्यधीप्राणनाडीचक्रतनुष्वथो॥ 2॥
बहिश्च लिङ्गमूर्त्यग्निस्थण्डिलादिषु सर्वतः।
तथा स्थितः समस्तश्च व्यस्तश्चैष क्रमाक्रमात्॥ 3॥ *T.A.*XII

171. यावन्न परमेशानो विज्ञातः सर्वगः शिवः।
तस्मादन्तर्मुखे नित्यं साधनां तत्परो व्रती॥ 12॥ *Bhāṣya T.A.*XII

172. शङ्कया जायते ग्लानिः शङ्कया विघ्नभाजनम्।
शङ्कया कुगतिं याति तस्माच्छङ्कां परित्यजेत्॥ 24॥ *Bhāṣya T.A.*XII

Āṇava Mala. Glāni is used in the sense of want of enthusiasm born due to ignorance. (*ajñāna*).[173]

Abhinavaguptācārya quotes his Guru Utpalācārya who says - We follow the path of that Māheśvara Mārga, who acts like a Thunderbolt on all the doubts and destroys them.[174]

XIIIth Chapter - deals with *Saktipāta*. Various *Śāstrakāras,* thinkers and men of wisdom have expressed themselves on *Śaktipāta*. Different Ācāryas have put forth their opinions about their own thought. *Sāṁkhya* - seers say that *Prakṛti* is the uniform stage of three *Guṇas - Sattva, Rajas* and *Tamas*. According to *Sāṁkhya* experts, by understanding the *summun bonum* of twenty five tattvas of *Sāṁkhya Darśanam,* pure knowledge can be obtained. Because of Pure-knowledge of all the tattvas, *Puruṣā* becomes pure. He behaves as witness. According to *Naiyāyikas, Ajñāna* is absence of *jñāna*. Freedom from sufferings is apavarga i.e. *Mokṣa* – emancipation. Without *Ajñāna,* there can neither be bondage nor ṁokṣa. Absence of *Jñāna,* there can neither be bondage nor mokṣa. Absence of *Jñāna* is *Āvaraṇa. Sādhakas* are protected by having faith in the grace of God. According to *Tantrāloka* Mahāmaheśvaras grace is called *Śaktipāta*. the commentator Jayaratha quotes *Mālīni Vijayottara* saying that the first symbol of *Śaktipāta* is to have unique strong invincible devotion to Rudra.[175] Īśvara's desire is free. Īśvara's desire is all powerful in

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173. तथा हि शङ्का मालिन्यं ग्लानिसङ्कोच इत्यदः॥ 80॥ *T.A.*XII
मालिन्यमाणवमलात्मकज्ञानम्। ग्लानिसादत्थोऽनुत्साहः।
*Bhāṣya T.A.*XII, 20

174. सर्वाशङ्काशनिं मार्गं नुमो माहेश्वरं त्विति॥ 25॥
सर्वाशङ्काशनिं सर्वालक्ष्मीकालानलं तथा।
सर्वामाङ्गल्यकल्पान्तं मार्गं माहेश्वरं नुमः॥ 25॥ *T.A.*XII 25

175. तत्रैतत्प्रथमं चिन्हं रुद्रे भक्तिः सुनिश्चला॥ 2.14 M.XV
Vide Bhāṣya, T.A. XIII

itself.[176] Parameśvara is the highest element full of light, independant, awareneśs, consiousness, divine power, himself conceals his own form. By virtue of kalā he becomes *Aṇu*, divides himself into incessant aṇus. He is divine independent element of creating, maintaining, destroying, concealing and blessing. He resides in self-created endless forms in which he has manifested Himself.[177]

One, who is involved in *anuṣṭhāna* connected with family, caste, body, action, age, not expecting money etc., not working for reaping fruit, with desireless devotion in *Parama Śiva* is what is called *anugraha*. This is given the name of *Śaktipāta.*[178] Mahādeva binds himself and himself releases also, himself enjoys, himself is the knower, sees this whole world as his own *Ātman,* himself is *Śakti* and himself is *Almighty,* himself is Śīva.[179]

Gahana, Māyā and *Niśā* are three words with one meaning - Māyā. *Pramāṇa Stuti* was the noted work of *Gahanika* tradition, but now it is not available in the manuscripts of the Tantra Śāstra.

Saktipāta is of three types - तीव्रशक्तिपात (Highest Grace) 2. मध्यमशक्तिपात (Mild Grace) 3. मन्द शक्तिपात (Slow Grace). These three kinds have each three types respectively i.e. 1. Strong-strong 2. Strong-mild 3. Strong-slow- (तीव्रतीव्र), (तीव्रमध्य), (तीव्रमन्द)

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176. ईश्वरेच्छानपेक्षा.... ॥ 8 ॥ *T.A.* XIII
177. देवः स्वतन्त्रश्चिद्रूपः प्रकाशात्मा स्वभावतः।
रूपप्रच्छादनक्रीडायोगादणुरनेककः॥ 103 ॥ *T.A.*XIII
178. कुलजातिवपुष्कर्म वयोनुष्ठानसंपदः॥ 7 ॥
अनपेक्ष्य शिवे भक्तिः शक्तिपाते फलार्थिनाम्। *T.A.*XIII
179. स्वयं बध्नाति देवेशः स्वयं चैव विमुञ्चति॥ 83 ॥
स्वयं भोक्ता स्वयं ज्ञाता स्वयं चैवोपलक्षयेत्।
स्वयं भुक्तिश्च मुक्तिश्च स्वयं देवी स्वयं प्रभुः॥84 ॥
स्वयमेकाक्षरा चैव यथोष्मा कृष्णवर्त्मनः॥ *T.A.*XIII

1. Strong-slow (तीव्र-मन्द) 2. Slows-strong (मन्दतीव्र) 3.Slow-mild (मन्द-मध्य) 4. Slow-Slow (मन्द-मन्द). Thus nine types of Grace are called chief Grace.[180]

The (तीव्रतीव्रशक्तिपात) strong-strong grace is special in the sense that after leaving the body, this grace offers emancipation.[181] One who is an object of *Madhya-Tīvra Śaktipāta* mild-strong Grace, one's whole ignorance is completely done away with. The object of such grace is filled with new strength zeal, energy. Self knowledge develops in him automatically.[182] To attain knowledge, three methods are suggested - From *Guru*, from *Śāstras* and from the self. Self knowledge begets wisdom. He becomes wise by dint of his own self knowledge. His *Mahājñāna* (Great knowledge born of one's own intutition oriented genius) is self effulgent like wonderful miracle. This neither requires *Śāstra* nor any Ācārya. Hence mild strong Grace has its own significance, that allots topmost place to *Madhya-tīvra Śaktipāta*. Jñāna obtained as a result of Pratibhā is significant. Knowledge attained from *Guru* and *Śāstra* rests finally in *Pratibhā*.[183]

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180. तारतम्यप्रकाशो यस्तीव्रमध्यममन्दताः॥
ता एवं शक्तिपातस्य प्रत्येकं त्रैधमास्थिता।
यो नाम शक्तिपातस्य तारतम्यप्रकाशः उक्तस्ता एव तीव्रमध्यमन्दताः प्रत्येकं त्रैधमास्थिताः। तीव्रतीव्रादिरूपतया अस्य नवप्रकाश इत्यर्थः ॥ *T.A*.XIII 129

181. तीव्रतीव्रःशक्तिपातो देहपातवशात् स्वयम्॥ 130 ॥
मोक्षप्रदस्त ....। *T.A*.XIII

182. मध्यतीव्रात्पुनः सर्वमज्ञानं विनिवर्तते॥ 131॥
स्वयमेव यतो वेत्ति बन्धमोक्षतयात्मताम्॥
तत्प्रातिभं महाज्ञानं शास्त्रसाचार्यनपेक्षियत्॥ 132॥ *T.A*.XIII

183. गुरुशास्त्रप्रमाणादेरप्युपायत्वमञ्जसा।
प्रतिभापरमेवैषा सर्वकामदुघा यतः॥ 156 ॥ *T.A*.XIII

Upāyayoga (उपाययोग) has a planned sequence. Crossing that sequence, whatever form is visible on entering *Nirupāya* (निरुपाय), that is Paramatattva. *Upāyas* are three - *1. Āṇavopāya 2. Śāktopāya 3. Śāmbhavopāya.* From the context of *Sādhanā,* this is felt that *Āṇava* rests in *Śākta* and *Sākta* rests in *Śāmbhava.* Having crossed *Śāmbhava - Samāveśa, yogi* enters the arena of *Anupāya. Anupāya* is the destination and the limit.[184] A *Guru* owning external *saṁskāras* also alongwith *Pratibhā,* is considered *Varada Guru,* being able to help all with two types of *saṁskāras* at his command.[185]

Besides, Ācārya Abhinavagupta announces that the sincere and deep study of *Tantrāloka* is the means to attain *Prātibha Saṁvitti.* The regular reader of this *Śāstra* is *Prātibha Guru.*[186]

Further, Viveka (Discrimination) is the best means to know self. *Viveka* Purifies the *saṁskāras.* Lord Śiva, through *Viveka,* removes *Māyīya* and other blemishes and provides the *Sādhaka* with *Prātibha* knowledge. Herein is signified the *Svātmaparāmarśaka viveka.*[187] A *Sādhaka* equipped with *Pratibhā* himself becomes liberated, liberates other also being graceful to them. He becomes the object of others grace, with the result that all the *Māyīya mala* gets removed.[188] Thus the two means for

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184. उपाययोगक्रमतो निरुपायमथाक्रमम्।
यद्रूपं तत्परं तत्त्वं तत्र तत्र सुनिश्चितम्॥ 157॥ *T.A.*XIII
185. यस्तु प्रातिभबाह्यात्मसंस्कारद्वयसुन्दरः।
उक्तोऽनन्योपकार्यत्वात्स साक्षाद्वरदो गुरुः॥ 158॥ *T.A.*XIII
186. ततः प्रातिभसंवित्त्यै शास्त्रमस्मत्कृतं त्विदम्।
योऽभ्यसेत स गुरुर्नैव वस्त्वर्था हि विडम्बकाः॥160॥ *T.A.*XIII
187. उपायोऽत्र विवेकैकःस हि हेयं विहापयन्॥ 165॥
ददात्यस्य च सुश्रोणिं प्रातिभं ज्ञानमुत्तमम्।
188. यदा प्रतिभया युक्तस्तदा मुक्तश्च मोचयेत्॥ 166॥
परशक्तिनिपातेन ध्वस्तमायामलः पुमान्। *T.A.*XIII

emancipation are suggested 1. One is emancipated by initiation 2. The door to liberations is open by *Prātibha jñāna* also.[189] *Viveka* is wisdom beyond senses.[190] A man provided with Viveka is able to know the happenings afar, can enter the other's body. But filled with *Śaiva Mahābhāva,* such a *yogi* is detached from these so called miracles.[191] Such a *yogi* knows what is worth giving up and what is worth taking.[192] *Siddhis* are manifested simply to create faith in others. These self realized souls at the end of leaving their bodies are free from bondage.[193] Those who do not care for other's faith in them, have strong faith in unity with the Highest element. Such people are *Jīvanmuktas.* Thus are counted the special features of *Prātibhapuruṣas* (men of intuition).[194] *Prātibhā puruṣas* (men of intiution) being liberated souls are able to liberate others also.[195] Being totally merged in *Śaiva Mahābhāva* is

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189. दीक्षया मुच्यते जन्तुः प्रातिभेन तथा प्रिये॥ 168॥ *T.A.*XIII
190. विवेकोऽतीन्द्रियस्य............................॥ 177॥ *T.A.*XIII
191. सर्वभावविवेकात्तु सर्वभावपराङ्मुखः॥ 180॥
क्रीडासु सुविरक्तात्मा शिवभावैकभावितः।
माहात्मयतत्सुश्रोणिं प्रातिभस्य विधीयते॥ 181॥
स्वच्छायादर्शवत्पश्येद्बहिरन्तर्गतं शिवम्। *T.A.*XIII
192. स्वप्नेन्द्रजालवत्सर्वं सिद्धियोगं विभावयेत्।
दृष्ट्वेवं लक्षणं भद्रे प्रातिभस्य तु साधकः॥
हेयोपादेयतत्त्वज्ञस्तदा ध्यायेच्छिवं विभुम्॥182॥ *T.A.*XIII
193. सिद्धजालं हि कथितं परप्रत्ययकारणम्।
इहैव सिद्धाः कायान्ते मुच्येरन्निति भावनात्॥ *T.A.*XIII.183
194. परभावनादार्ढयति तु जीवन्मुक्तो निगद्यते ॥ 184॥
एतत्ते प्रातिभेभेदे लक्षणं समुदाहृतम्॥ 184॥ *T.A.*XIII
195. शापानुग्रहकार्येषु तथाभ्यासेन शक्त।
तेषूदासीनतायां तु मुच्यते मोचयेत्परान्॥ 185॥ *T.A.*XIII

called *Yoga.* A person equipped with power to practise *yoga* by being one with *Śiva Mahābhāva* is capable (योग्य) and its experience of feeling *Śaiva Mahābhāva* is known as ability (योग्यता). Such an ability is the reason for strongest grace (तीव्र-शक्तिपात) which enables a *Sādhaka* to be able to be an object of oneness with *Paramaśiva.* Such a *Sādhaka* feels blessed.[196]

So far as a teacher of the spiritual path is concerned, *Tantrāloka* defines a person of true wisdom and spiritual practice as the best teacher to take (his student) to the destination of Self-realization.[197] Just as a bee moves from one flower to another flower and tastes the same, likewise, a *sādhaka* desirous to have special knowledge and wisdom, has to move from one teacher to another, if the previous ones can't deliver the goods.[198] Time and again, *Tantrāloka* repeats that the desirous to have wisdom should take resort to a practical spiritual teacher of wisdom who is perfect in *yoga*[199]. If one *Guru* is not completely wise, one can collect part by part, bit by bit, the knowledge/wisdom from various Gurus and make himself perfect man of knowledge / Wisdom. Namberless Gurus can be adopted to be aware of the conscious-

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196. शिवतादात्म्यलक्षणं योगमर्हति इति योग्यस्तस्य भावो योग्यता
तादूप्यग्रहणसहिष्णुत्वमित्युक्तं योग्यतावशादिति॥ 204॥
197. स्वभ्यस्तज्ञानवानेव गुरुःमोक्षपद इति सर्वत्रोक्तं
येनास्माभिरप्येवमिहाभिहितम्॥
तेनोक्तं मालिनीतन्त्रे विचार्य ज्ञानयोगिने।
यतश्च मोक्षदःप्रोक्तः स्वभ्यस्तज्ञानवान् बुधैः॥ *T.A.*XIII,336
198. आमोदार्थी यथा भृङ्गः पुष्पात्पुष्पान्तरं व्रजेत्।
विज्ञानार्थी तथा शिष्यो गुरोर्गुर्वन्तरं व्रजेत्॥ 335॥ *T.A.*XIII
199. मोक्षज्ञानपरः कुर्याद्गुरुः स्वभ्यस्तवेदनम्।
अन्यं त्यजेत्प्राप्तमपि तथा चोक्तं शिवेन तत्॥ 334॥ *T.A.*XIII

ness of self-wisdom/knowledge.[200]

It is by share luck that a *sādhaka* finds complete *Guru* of perfect wisdom.[201] Ācārya Kallaṭa had innumerable *Gurus*. He clearly mentions that he had independent sequence of Gurus from Tapana to Moṭaka and that he was a noted / famous disciple of all these lines of teachers. Kallaṭa, thus, is an authentic proof of the fact that filled up the ocean of his wisdom by taking incessant knowledge/wisdom from his respective Guru.[202] A person, authority / in a specific *Śāstra*, is called *Guru* in that *Śāstra*, just as a *Saiddhāntika* is not an authority in *Vāma śāstra*.[203]

The fourteenth Chapter - deals with the process of *Dīkṣā* (initiation). *Īśāna, Parameśvara* is called *Svacchandin* all concerned *Śāstras*. He throws light on *Niyati Krama* and *Aniyati Krama*, by the touch of his own wish.[204] Maheśwara uses *Niyati* to run the wheel of the world. The destiny of cause of its effect is determined - as the cause, so the effect.[205] But in *Mahāsarga* - wherein ceaseless creation and destruction are in vogue - Almighty, leav-

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200. यस्तु भोगं च मोक्षं च वाञ्छेद्विज्ञानमेव च।
स्वभ्यस्तज्ञानिनं योगसिद्धं स गुरुमाश्रयेत्॥ 338॥ *T.A.*XIII
201. धन्यस्तु पूर्णविज्ञानं ज्ञानार्थी लभते गुरुम्॥ 342॥ *T.A.*XIII
202. आ तपनान्मोटकान्तं यस्य मेऽस्ति गुरुक्रमः।
तस्य मे सर्वशिष्यस्य नोपदेशदरिद्रता॥ 244॥
श्रीमता कल्लटेनेत्थं गुरुणा तु न्यरूपयत्। *T.A.*XIII
203. यो यत्र शास्त्रेऽधिकृतः स तत्र गुरुरुच्यते॥ 350॥
तत्रानधिकृतो यस्तु तद्गुर्वन्तरमुच्यते॥
तत्रानधिकृति यथा वामसैद्धान्तिकः॥ *T.A.*XIII
204. स्वभावात् परमेशानो नियत्यनियतिक्रमम्॥ 1॥
स्पृशन्प्रकाशते येन ततः स्वच्छन्द उच्यते ॥ *T.A.*XIV
205. नियतिं कर्मफलयोराश्रित्यैष महेश्वरः॥ 2॥
सृष्टिस्थितिसंहारान्विधत्तेऽवान्तरस्थितीन्। *T.A.*XIV

ing *Niyati* is eternally manifest as *Universal Ātman.*[206] Independent Śiva covers his real svarūpa by *Niyati*. He becomes *Aṇu*, enjoys sorrow and happiness - the fruit of *karma.*[207] He becomes an ignorant *Jīva* despite having knowledge.[208] He acts like an ignorant person even though aware, is not having any rapport with ignorance. This is a deliberate effort of the wise.[209] Just as Grace (*Anugraha*) is due to the will of Maheśwara, veil (*Tirodhāna*) also is because of His will.[210] A person overcome by the veil of ignornace becomes an object of grace of Maheśa, as he is *Svatantra* to do or undo the things, or else himself becomes worthy of His grace by doing expiation in case of having done anything wrong due to disobedience of the rules to be followed in time, as advised by his *Guru* initiator, or because of his *(Anupuruṣa's)* death, *Guru,* friends, blood relations etc. perform *Śrāddha* etc. to free him from the clutches of his bad actions and he is an object of identification with Śiva *(Śivatādātmya).*[211]

In the *Pañcakṛtya* of Śiva, his *Svātantrya* is manifest. This *svātantraya* is accepted by a yogi who by his worship, meditation

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206. महासर्गे पुनः सृष्टिसंहारानन्त्यशालिनि॥ 3॥
एकः स देवो विश्वात्मा नियतित्यागतः प्रभुः। *T.A.*XIV
207. नियत्यैव यदा चैष स्वरूपाच्छादनक्रमात्॥5॥
भुङ्क्ते दुःखविमोहादि तदा कर्मफलक्रमः। *T.A.*XIV
208 प्रतिबुद्धोऽप्यबुद्धवत्.................................॥7॥ *T.A.*XIV
209. यथा च बुद्धस्तां मूढचेष्टां कुर्वन्नपि द्विषन्॥ 8॥
हृद्यासो मूढ एवं हि प्रबुद्धानां विचेष्टितम्। *T.A.*XIV
210. तस्मात् सा परमेशेच्छा यथायं मोहितस्तथा॥ 15॥ *T.A.*XIV
211. स्वातन्त्र्याच्च महेशस्य तिरोभूतोऽप्यसौ स्वयम्।
परद्वारेण वाभ्येति भूयोऽग्रहमप्यलम्॥
तिरोभूतः परेतासुरपि बन्धुसुहृद्गुरून्।
आलम्ब्य शक्तिपातेन दीक्षाद्यैरनुगृह्यते॥ 20, 21॥ *T.A.*XIV

and yogic practices is always established in *Śāmbhava-Bhāva.*[212] By the outer initiation, having controlled his daily programme, has masterminded the usage of time, become devoid of *Vikalpas* (thought-process) are established in the Light of Awareness *(Saṁvit)* and undoubtedly become emancipated / liberated here and now.[213]

The XVth chapter starts with emphasis on *Nitya Karma* to be performed in the form of *Yajana.*[214] *Dīkṣā* is an accepted means to attain *Bhoga* and *Mokṣa.* Because of *Saṁskāras* as also by *Kriyā, Bhoga* and *Mokṣa* are attained.[215] A disciple, when puts forth his wish and desire before his Guru, attains the same on the basis of the power of *mantra. Parameśvara* himself has said this in *Swāyambhuvaśāstra.* According to *Srī Mālinivijayottara Tantra,* such a disciple does not have a fall. *Dīkṣā* is a means to attain *Bhoga* and *Mokṣa.*[216] In *Śāṁkara yoga,* nobody is able to enter the arena without *Dīkṣā.* Without *Dīkṣā* no *yoga* - fields can be entered and no mantra can be utilized. *Mālinīvijayottara Tantra*

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212. पञ्चकृत्यस्वतन्त्रत्वसंपूर्णस्वात्ममानिनः।
योगिनोऽर्चाजपध्यानयोगाः संस्युः सदोदितः॥ 25॥ *T.A.*XIV
213. बाह्यदीक्षादियोगेन चर्यासमयकल्पनैः।
अविकल्पस्तथाद्यैव जीवन्मुक्तो न संशयः। 45॥ *T.A.*XIV
214. तत्र दीक्षैव भोगे च मुक्तौ चायात्युपायताम्॥ 1॥
स्वयं संस्कारयोगाद्वा तदङ्गं तत्प्रदर्श्यते॥ *T.A.*XIV
215. अथैतदुपयोगाय यागस्तावन्निरूप्यते। 2। *T.A.*XIV
216. सिद्धिभाङ्मन्त्रशक्त्येति श्रीमत्स्वायंभुवे विभुः।
योग्यतावंशतो यत्र वासना यस्य तत्र सः ॥3॥
योज्यो न च्यवते तस्मादिति श्रीमालिनीमते।
वदन्भोगाद्युपायत्वं दीक्षायाः प्राह नो गुरुः॥4॥ *T.A.*XV

says that emancipation can be attained by Dīkṣā.[217] Traditionally *Dīkṣā* offers *saṁskāras*, *saṁskāras* give privilege to practise *yoga* and perfection in *yoga* is means to attain *mokṣa*. By perfection in *Mantra* one attains *Bhoga*. Thus, according to some, *Bhukti* and *Mukti* are attained by *Dīkṣā* as the basis of *saṁskāras*.[218] But a *sādhaka* purified by the strongest grace is not in need of any *saṁskāra*.[219] Such a knowledgeable *Siddha sādhaka* attains his *Jñāna*-Knowledge, wisdom-that is his *Dīkṣā*. Such a knowledgeable *Siddha Sādhaka* attains full command on all the *Śāstras*. He is in know of the whole mystery of the *Śāstras*. According to *Mālinī Vijayottara*, such a wise *Guru* is known as *Sāṁsiddhika Guru*. Such a perfect *Sādhaka* established in *Sāṁvit-tattva* is the best of all wise *Gurus* established in wisdom. Such a *Guru* is entitled to make his own disciples or for the welfare of others desirous to have awareness of self that is fully expressed in *Mālinīśāstra*.[220] Such a Scientific knowledge has four stages - 1. *Vidyā Pāda* 2. *Kriyāpāda* 3. *Yogapāda* 4. *Caryāpāda*. According to *Śrīkiraṇaśāstra Īśa* bestows grace according to the tendency

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217. न चाधिकारिता दीक्षां विना योगेऽस्ति शाङ्करे।
न च योगाधिकारित्वमेकमेवानया भवेत्॥ 5॥ *T.A.*XV

218. दीक्षायाः कथिता प्राच्यग्रन्थेन पुनरुच्यते।
पारम्पर्येण संस्कृत्या मोक्षभोगाभ्युपायता॥ 7॥ *T.A.*XV

219. यस्य त्वीशप्रसादेन दिव्या काचन योग्यता।
गुरोः शिशोश्च तौ नैव दीक्षोपयोगिता॥
ज्ञानमेव तदा दीक्षा श्रीत्रैशिकनिरूपणात्॥ 14-15॥ *T.A.*XV

220. सर्वशास्त्रार्थवेत्तृत्वमकस्माच्चास्य जायते।
इतिश्रीमालिनीनीत्या यः सांसिद्धिकसंविदः।
स उत्तमाधिकारी स्याज्ज्ञानवान्हि गुरुर्मतः॥
आत्मने वा परेभ्यो वा हि तथा चेतयेदिदम्।
इत्युक्त्या मालिनीशास्त्रे तत्सर्वं प्रकटीकृतम्॥ 15-17॥ *T.A.*XV

a *Sādhaka.* Knowledge is imparted to a *Sādhaka* desirous of knowledge, *Caryā* to one desirous and capable of the same, initiation to one desirous and deserving *dīkṣā* and *yoga* to a person having leniency towards *yoga.*[221]

Sādhakas are of two types 1. *Śaivadharmā* 2. *Lokadharmī Saivadharmā* happens to be desirous of *Mokṣa* and *Lokadharmī* desires to be *bhogi*[222] wishing welfare and keeping away from sufferings. The *Guru* enquiring of his disciples about their desires treats them accordingly and makes them to tread the path what suits them. *Pravṛtti* is said to be the basis of *Nivṛtti.*

At the time of being initiated, a *sādhaka*'s karmas from birth till *dīkṣā* remain with him, *Karmas* before birth also are with him. *Karmas* done after initiation have different impressions with the personality of the *sādhaka.*[223] Realization of self being the aim, a disciple is not handicapped on account of his poverty. In case of want of money, he can have *Dūrvā* grass and water to be utilized at the time of initiation or *Guru* can help him by his money or for being initiated he need not hinder from demanding required money from others.[224]

A heart full of *Śiva-Bhāva* experiences - *Śiva* is *my Guru, I myself am Śiva* - This strong experience, feeling, conviction makes him understand his *śivatva* and is able to tear asunder the bond-

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221. ज्ञानयोग्यास्तथा केचिच्चर्यायोयास्तथापरे।
दीक्षायोग्या योगयोग्या इति श्रीकैरणे विधौ॥ 18॥ *T.A.*XV

222. साधको द्विविधः शौवधर्मा लोकोज्झितस्थितिः।
लोकधर्मी फलाकांक्षी शुभस्थश्चाशुभोज्झितः॥ 23-24॥ *T.A.*XV

223. प्राच्यभाविनामिति प्राच्यानि दीक्षायाः प्रागिह जन्मान्तरे च।
उपार्जितानि भावीनि दीक्षानन्तरमिह करिष्यमाणानि॥ 129॥ *T.A.*XV

224. स्वधनेन दरिद्रस्य कुर्याद्दीक्षां गुरुःस्वयम्।
अपि दूर्वाम्बुभिर्यद्वा दीक्षायै भिक्षते शिशुः॥ 36॥ *T.A.*XV

age of incomplete knowledge.[225]

With regard to taking bath, eight types of bath are mentioned. A bath hot taken with *mantra,* meditation, and *Samādhāna* is not a bath in reality. A true bath helps in other *Kriyās* like *Nyāsa* etc. That is why eight types of bath have been divided in external bath and internal bath.[226]

All pervading light of consciousness present in all - sentient and insentient can' be within the limited space. Awareness can be had by the grace of *Bhāva.* Hence the predominance of *Bhāva* is the foremost factor in this type of *sādhanā.*[227] One desirous of emancipation should know that liberation has nothing to do with a specified space. When the difficult words of wisdom are listened by ears, liberation, there and then becomes accessible. The aim of worship is to strengthen emancipation.[228] *Tantrāloka* quotes *Śrīmadvīrāvalī* which says that one is able to have liberation by cutting asunder the knot of ignorance and not by taking resort to any other place. The development of *Saṁvit Tattva* is possible by tearing the knot.[229] Householders desirous of the fulfilment of their wish can do so by pure heart and mind. Therefore, it is said

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225. शिवोऽयं शिव एवास्मीत्येवमाचार्यशिष्ययोः ।
हेतुतद्वत्तया दाढ्यभिमानो मोचको ह्यणोः॥ 42॥ *T.A.*XV

226. मन्त्रध्यानसमाधानभेदात्स्नानं तु यन्न तत्।
युक्तं स्नानं यतो न्यासकर्मादौ योग्यतावहम्।
अस्य स्नानाष्टस्यास्ति बाल्यान्तरतया द्विता॥ 75-76॥ *T.A.*XV

227. मुक्तये तत्र यागस्य स्थानभेदः प्रकल्प्यते।
देशोपाया न सा यस्मात्सा हि भावप्रधानतः॥ 104॥ *T.A.*XV

228. मुक्तिर्वस्थानजनिता यदाश्रोत्रपथं गतम्।
गुरोस्तत्त्वं तदा मुक्तिस्तद्दाढ्याय तू पूजनम्॥ 106 ॥ *T.A.*XV

229. नान्यत्र गत्या मोक्षोऽस्ति सोऽज्ञानग्रन्थिकर्तनात्।
तच्च संविद्विकासेन श्रीमद्वीरावली पदे॥ 108 ॥ *T.A.*XV

that whatever pleases the mind can be the spot for yāga.[230] Purity of *Bhāva* is said to be the best of all means. One with pure mind is clear in deciding one's aim and that aim is fulfilled by dint of one's strong will power. Purity of mind and heart results in inner strength that makes possible what ordinarily may seem impossible. So not the place, but inner preparation, work in the completion of our *Bhoga* or *Mokṣa.* Place could be where we feel peace, beauty and joy. The best place is one's own pure heart.

The XVth Chapter deals with *Nyāsa* in detail from 115th to 145th *Ślokas. Nyāsa* is followed by the description of *Arghavidhi, Śivopīya mahotsava,* discussion with regard to purity *(Śuddhi)*, external process of *yāga* and *Dīkṣātattva.* Like-wise, this chapter deals with the cleansing of body and vital air *(Dehaprāṇādiśodhana)*. Meditation plays a great role in cleansing the body. For the cleaning of the body, *Āsana* - seat for meditation - should be purified with *mantras.* From the point of the thumb, light of the sun comes out like the flame of the fire of time. Meditating on that light, should utilise the mantra of the weapon. After that by *Śikhā-mantra,* should experience the formation of external and internal body, like burnt divine gold. In this context, *dāha* (दाह) is a type of destruction – destruction of the false idea of taking body for soul *(ātman)* - *dehādhyāsa.* In this context, the word **(ध्वंस),** means destruction of *Mala* and *Āvaraṇa* (ignorance and veil) *Mantra* is like fire. The flame born of the fire of *Mantra*

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230. गुरवस्तु विमुक्तौ वा सिद्धौ वा विमला मतिः।हेतुरित्युभयत्रापि।
सिद्धयो भाववैमल्यं तथापि निखिलोत्तमम्॥
विमलीभूतहृदयो यत्तत्र प्रतिबिम्बयत्॥ 109-111॥ *T.A.*XV
साध्यं तदस्य दार्ढ्येन सफलत्वाय कल्पते।
तस्मात्सिद्ध्यै विमुक्त्यै वा पूजाजपसमाधिषु।
तत्स्थानं यत्र विश्रान्तिसुन्दरं हृदयं भवेत्॥ 114॥ *T.A.*XV

is called the *Mantrateja*. The fuel that is reduced to ashes thereby comprises body and *Puryaṣṭaka* i.e. means, *buddhi, ahaṁ, śabda, sparśa, rūpa, rasa, gandha* (mind, intellect, ego, word touch, form, taste and smell). The impure little ego sitting in body and *Puryaṣṭaka* is burnt to ashes. The body of such a *sādhaka* is not an ordinary body. There is great difference between the body of a *sādhaka* and other bodies. The body of *sādhaka* is a symbol of divinity, Body - feeling is possible in egoism. With the destruction of egoism, definitely, the feeling of the body is done away with.[231]

There are likely to be the subtlest attachments with body, the same need be uprooted to enable ourselves to rest in Awareness of *perfect I-ness*. *Sādhaka* after having done away with the feeling of the body is to be cautious that the remnants do not act as veil and are to use the armour of *mantra* to throw away the ashes of the burnt body feeling *(deha-adhysa)*. Thus the *sādhaka* is to sit on the seat of the wisdom and knowledge of Awareness / consciousness. He, on this seat experiences stability. No thought waves move there. On that very seat, the sādhaka becomes one with the *Śaiva Mahābhāva*. In this state a wave of the first pulsation of saṁvid will touch the *sādhaka*. He will be blessed. In reality, the nature of creation is pulsation of *saṁvid*. It is called

231. अङ्गुष्ठात्कालवह्निज्वालाभास्वरमुत्थितम्।
अस्त्रं ध्यात्वा तच्छिखाभिर्बहिरन्तर्दहेत्तनुम्॥
दाहश्च ध्वंस एवोक्तो ध्वंसके मन्त्रसंज्ञितम्।
तेजस्तथाभिलापाख्यस्वविकल्परसो मितम्॥
Vide *Bhāṣya* ध्वंसो नाम अभावः॥
तेन मन्त्राग्निना दाहो देहे पुर्यष्टके तथा।
देहपुर्यष्टकाहन्ताविध्वंसादेव जायते॥
नहि सद्भावमात्रेण देहोऽसावन्यदेहवत्॥
अहन्तायां हि देहत्वं साध्वस्ते तद्दहेद्ध्रुवम्॥ 233-236॥ *T.A.XV*

saṁvid-vimarśa. That touch changes the nature of the *sādhaka.* He becomes, transformed lustraus, and filled up with *Praṇava* (A - अ) **H-kāra** and **Bindu** (ం) living form of complete ego. This is invincible power of *So, haṁ.* The *sādhaka*'s body becomes body of *mantras.*[232]

The process of various *Nyāsas* take place in the *sādhaka's* divine body that is followed by various physical mental and vocal *mudrās.*[233] Such a *Sādhaka* identifies whole world with his ownself. The whole world becomes pure for him which he sees as his own body. He has the capacity to influence the universe with his own awareness.[234] Establishing *Śāmbhava Paramārtha Swarūpa, Tantrāloka* says that *Śiva* is monistic eternal highest element, quite different from and above others. *Śiva* is *great light* and manifests in the form of the whole universe. He is *Śiva* and his *śivatva* lies in the fact that he is enshrined in the unmanifest as also in the manifest.[235]

By the practice of *Śivoham* positively *Śivatva* is attained just as one who practices *I have done evil karmas. I am bad* becomes bad. By incessant practice of the idea *I am Śiva* one becomes

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232. तद्देहसंस्कारभरो भस्मत्वेनाथ यः स्थितः।
तं वर्मवायुनाधूय तिष्ठेच्छुद्धचिदात्मनि॥
तस्मिन्ध्रुवे निस्तरङ्गे समापत्तिमुपागतः।
संविदःसृष्टिधर्मत्वादाद्यामेति तरङ्गिताम्॥ 237-238॥ *T.A.*XV
सैव मूर्तिरिति ख्याता तारसद्बिन्दुहात्मिका। Vide *Bhāṣya*
ततोऽस्य योजयेच्छक्तिं सोऽहमित्यपराजिताम्॥

233. .... न्यासस्तत्त्वोदयात्मकः॥ 239॥ *T.A.*XV
मुद्राप्रदर्शनं पश्चात्कायेन मानसा गिरा । 259॥*T.A.*XV

234. देहे तादात्म्यमापन्नं शुद्धां सृष्टिं प्रकाशयेत्। 261॥ *T.A.*XV

235. न खल्वेष शिवः शान्तो नाम कश्चिद्विभेदवान्॥
सर्वेतराध्वव्यावृत्तो घटतुल्योऽस्ति कुत्रचित्। 264॥ *T.A.*XV

Śiva by gaining the strength of *citta.* The sādhaka becomes *Śivamaya,* devoid of any *vikalpa.*[236]

Who is Dvija (Brāhmaṇa) ? One who is peaceful is a Brāhmaṇa. Real Brāhmaṇatva is not by birth.[237]

Tantrāloka quotes *Mahābhāratam* and says that one who knows the mystery of *Prakṛti* and *vikṛti*, knows the movement of elements, even gods call him *Brāhmaṇa*. Even a cultured *Śūdra* with positive qualities is called *Brāhmaṇa.* A controller of senses, even if *Śūdra,* is worthy of being given donation. Caste does not count. Qualities dominate.[238]

Tantrāloka quotes *Śrīmadrātrikula Śāstra* and says that a *sādhaka* who is devoid of any doubt is fit for emancipation. One with impure desire can't think of *mokṣa.*[239] In the arena of *Saṁvid-*

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236. यथाहि दुष्कर्मास्मीत्येवं भावयतस्तथा।
तथाशिवोऽहं नान्योऽस्मीत्येवं भावयतस्तथा॥
एतदेवोच्येत दार्ढ्यं विमर्शहृदयङ्गमम्।
शिवकात्म्यविकल्पौघद्वारिका निर्विकल्पता॥ 269-270॥ *T.A.*XV
237. योनिर्न कारणं तत्र शान्तात्मा द्विज उच्यते॥ 513॥ *T.A.*XV
238. येन सर्वमिदं बुद्धं प्रकृतिर्विकृतिश्च या।
गतिज्ञःसर्वभूतानां तं देवाः ब्राह्मणं विदुः॥
अभयं सर्वभूतेभ्यः सर्वेषामभयं यतः।
सर्वभूतात्मभूतो यस्तं देवा ब्राह्मणं विदुः॥
शूद्रोऽपि शीलसंपन्नो गुणवान्बाह्मणो भवेत्।
पञ्चेन्द्रियार्णवं घोरं यदि शूद्रोऽपि तीर्णवान्॥
तस्मै दानं प्रदातव्यमप्रमेयं युधिष्ठिर ।
न जातिर्दृश्यते राजन् गुणाः कल्याणकारकाः॥ 243॥
Vide *Bhāṣya T.A.*XV
239. श्रीमद्रात्रिकुले चोक्तं मोक्षः शङ्कापहानितः।
अशुद्धवासनस्यैषा मोक्षवार्तापि दुर्लभा॥ 593॥ *T.A.*XV

Padhati, caste, cread, colour, sex or religion does not count.[240]

Abhinavaguptacārya quotes *Śrī Nakuleśa* and says that body is the basis of all the gods. All the gods are in all the beings. It is a clear fact.[241] Body alone is a home in the real sense of the term. Hence one should not go to any other home. Body is the best pilgrimage, other pilgrimages are to be avoided. Knowing this other *vidhis* should be given up. One should have strong determination to this effect. That strength leads one to *samādhi*. *Samādhi* cannot be attained by any other means say by indetermination or doubt. Giving up the infatuation and wrong obstinacy and insistance, should resort to the *summum bonum* of *mantra* the highest truth in life to be realized, i.e. *Ātmasākṣāt*kāra (Realisation of the self).

The sixteenth chapter deals with *Putraka Dīkṣā*. The **seventeenth chapter** discusses *Vikṣipta Dikṣā*. **The eighteenth chapter** briefs us about *Saṅkṣipta Dīkṣā*. **The nineteenth chapter** writes about Sadyonirvāṇa Dīkṣā. **The twentieth chapter** informs us about *Tulādīkṣā*. The **Twenty first chapter** introduces as *Parokṣadiksā*. **The twenty second Chapter** gives the details about *Lingoddhāra Dīkṣā*. **The twenty third Chapter** talks about *Abhiṣeka vidhi*. **The twenty fourth chapter** describes

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240. संवित्स्वभावे नो जातिप्रभृतिः कापि कल्पना॥ 599 *T.A.*XV

241. सर्वदेवमयःकायः सर्वप्राणिष्विति स्फुटम्।
श्रीमद्भिर्नकुलेशाद्यैरप्येतत्सुनिरूपितम्॥
शरीरमेवायतनं नान्यदायतनं ब्रजेत्।
तीर्थमेकं स्मरेन्मन्त्रमन्यतीर्थानि वर्जयेत्॥
विधिमेनं सुखं ज्ञात्वा विधिजालं परित्यजेत्।
समाधिर्निचयं मुक्त्वा न चान्येनोपलभ्यते॥
इति मत्त्वा विधानज्ञः संमोहं परिवर्जयेत्।
मन्त्रस्य हृदयं मुक्त्वा न चान्यत्परमं क्वचित्॥ 604-607॥ *T.A.*XV

Antyeṣṭhi vidhi. **The twenty fifth chapter** deals with *Śrāddha Vidhi.* **The twenty sixth chapter** talks about *Sthaṇḍila pūjā.* **The twenty seventh chapter** explains *Liṅgārcā.* **The twenty eighth** discusses *Parva Pavitrakā.* **The twenty ninth** speakes about *Rahasya Carcā.* **The thirtieth Chapter** talks about *Mantra-Nirūpaṇa.* **The Thirty first Chapter** discusses *Maṇḍala svarūpa.* The **thirty second** chapter gives the details of *Mudrā vidhi.* **The thirty third chapter** explains *Ekīkāra*. **The thirty fourth chapter** describes *Svasvarūpa Praveśa.* **The thirty fifth chapter** discusses *Samasta śāstra melanam* The **Thirty sixth chapter** briefs us about Āyatikrama Nirūpaṇam. **The thirty seventh chapter** makes us understand *upādeya - Bhāvādi Nirṇaya.*

CHAPTER - III

TANTRALOKA AND HUMAN - GOAL

Tantrāloka is a voluminous work inspiring us to venture to touch the heights of *Sādhanā.* The deep study of *Tantrāloka* helps *little I* to be transformed into *Perfect I*. This unique work owns, guides and persuades one to realize the ultimate goal of human life. i.e. Self realization. *Trantāloka* is the crown of the whole *Tāntric* literature, the witness to the eternal *pratibhā* of Abhinavaguptācārya whose name is immortal till the Creation of the Creator plays the role in the universe. *Tantrāloka* is a vast ocean inviting humanity to dive deep and cull the variety of diamonds of human values to experience unity in diversity. To understand *Tantrāloka,* the ego of intelletualism is to be replaced by resting in one's own self.

Unless a man is prepared to change, he can't understand *Tantra.* The study of a *Tantra* is not an intellectual exercise. *Tantra* demands the essence of this self that could be transformed by its study and grasp.

Tantra is not satisfied with logic, it demands practice. Practical dynamism becomes solution in itself. *Tantra* unifies with a man, gives him his true / real form.

What is light ? In philosophy man does not bother about *how* of light, but *Tantra* introduces him to that technique which makes a man to see the light with his gross eyes.

Tantra does not believe in solutions, it leads one to technique, whereby solution is itself found. The *Śākta* or *Śaiva* tantras, are written in the manner of conversation between the lower self and the higher self. Apparently, *Bhagavatī* enquires of *Śiva* who Himself instructs the peace-methodology. These instructions are not mere instructions but drive to dive deep in the ocean of wisdom of self.

Tantrāloka is not a solution to philosphical discussion. It is a *Sāstra* to make the deserving and desirous one, implement the technique in day to day life. The first three *Āhnikas,* although express the scriptural form of the basics, but more emphasis is laid on the practical side *(Sādhanā aspect).* The second *Āhnika* puts forth the *Anupāya* method of the *Sādhanā.* The third *Āhnika* discusses *Bimbapratibimbavāda* and lets us know the ways and means to enter the arena of inner consciousness from the level of outer consciousness. Thus *Tantra* helps one to be established in the centre of consciousness. Usually a *Sādhaka* treads the path of do's and don'ts but *Tantra* believes in transforming a desire, and, not in doing away with the desire. For *Tantra,* everything is worth owning, nothing is to be denied, given up.

These mysterious ways of *'know-how'* are enlightened upon by *Tantrāloka.* The *Tantrāloka* discusses the universal aspect as also the aspect that is beyond universe. No aspect is left untouched by the *Tantrāloka.* This source- work has proved to be the foundation of the *Śaiva Sādhanā.* The *Tantrāloka* has a unique place in the *Śaiva-tantra* literature.

The environment, natural sceneries, of *Kaśmīra* have been always enchanting and attracting the spiritual personalities. In the 10th and 11th century, the whole atomsphere was charged with the *Sādhanā* of Mother Sarasvatī. In the valley of *Kaśyapa,* the tantra science gave a new turn to human life. Several branches of yoga came into existence.

In the first *Āhnika* of the *Tantrāloka,* Abhinavagupta has announced the writing of this *magnum opus* for the welfare of hu-

manity.[1] He called this work a process to attain the perfection (पूर्णार्थप्रक्रिया)[2]. He quotes Utpaladeva, his grand teacher and on his pattern regards *Tantrāloka* as a Māheśwara path to destroy all the doubts by working as a thunderbolt.[3]

Tantrāloka enlightens us chiefly with *three paddhatis - 1. Krama 2. Trika. 3. Kula.* His illustrious teacher Lakṣamaṇagupta trained him in *Krama* and *Trika Paddhatis.* Inspired by his teacher he wrote *Krama Stotra*, that proved to be an extraordinary successful work. The greatest achievement of Abhinavagupta has been his *Tantrāloka*. Without consulting the libraries, whatever he wrote on the basis of his learning at the feet of his known twenty teachers can be termed as the miraculous success of a human brain.

The *Tantrāloka* was written at the request of Abhinavagupta's younger brother Manoratha, his pupil Maṇdra, his friend and cousin Karṇa, cousins and devotees of *Śiva* like Rāmagupta.[4] Undoubtedly, Abhinavagupta's innate desire to write a book like *Tantrāloka* was already there, but the collective request of his students as also the advice of his teachers to this effect proved to be an additional impetus to take up the work immediately.[5]

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1. श्रीभट्टनाथचरणाब्जयुगात्तथा
श्रीभट्टारिकाङ्घ्रियुगलाद्गुरुसन्ततिर्या।
बोधान्यपाशविषानुत्तदुपासनोत्थ-
बोधोज्ज्वलोऽभिनवगुप्त इदं करोति॥ 16॥ *T.A.*I
2. इत्यहं बहुशः सद्भिः शिष्यसब्रह्मचारिभिः।
अर्थितो रचये स्पष्टां पूर्णार्थां प्रक्रियामिमाम्। 11 .15॥ *T.A.*I
3. सर्वाशङ्काशनिं मार्गं नुमो माहेश्वरं त्विति॥ 25॥ *T.A.*XII
4. आचार्यमभ्यर्थयते स्म गाढं सम्पूर्णतन्त्राधिगमाय सम्यक्।
जायेत दैवानुगृहीतबुद्धेः सम्पत्प्रबन्धैकरसैव सम्पत्॥ *T.A.*XXXVII. 70
5. सोऽप्यभ्युपागमादभीप्सितमस्य यद्वा
स्वातोद्यमेव हि निनर्तिषतोऽवतीर्णम्।
सोऽनुग्रहप्रवण एव हि सद्गुरूणामाज्ञावशेन
शुभसूतिमहाङ्कुरेण॥ *T.A.*XXXVII.71

The *Tantrāloka* was written at the residence of Mandra. His aunt Vatsalikā looked after Abhinavagupta with great care so much so, that the Ācārya (Abhinavagupta) gave the credit of the successful completion of his work to the all attending presence of *Vatsalikā.*[6] Every word to his one verse showers the flowers of infinite blessings on Vatsalikā that she earned by dint of her selfless service to Śiva bearing the body by the name of Abhinavagupta.[7]

Vatsalika's husband was Śauri by name. He was the Minister of the then king. Due to his spiritual taste resulting in the purity of mind, he gave up the ministership, this is composed in the 75th verse in the *Tantrāloka.* The reading given in the KSTS series is भ्रातापि not भर्ताऽपि। The P.T.V.[8] informs us that Śauri was Vallabha's son who happened to be a Brāhmaṇa and a senior minister of king Yaśaskara, the ruler in 939 A.D. Thus Abhinavagupta, having seen three generations from Yaśaskara, must have written the *Tantrāloka* at fairly mature age.

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6. इत्थं गृहे वत्सलिकावतीर्णे स्थितः समाधायमतिं बहूनि।
   .... स तन्निबन्धं विदधे महार्थं......... T.A.XXXVII-82-83
7. मूर्ता क्षमेव करुणेव गृहीतदेहा धरेव विग्रहवती शुभशीलतायाः।
   वैराग्यसारपरिपाकदशैव पूर्णा तत्त्वार्थरत्नरुचिरस्थितिरोहणोर्वी।
   T.A.XXXVII.74
8. कश्मीरेषु यशस्करस्य नृपतेरासीदमात्याग्रणीः
   श्रीमान्वल्लभ इत्युदाहृततनुर्यः प्राग्यजन्मा द्विजः।
   तस्य स्वाङ्गभवः प्रसिद्धिपदवीपात्रं समग्रैर्गुणैः
   श्रीशौरिः शिशुचन्द्रचूडचरणध्यानैकरत्नाकरः॥
   श्रीमद्वत्सलिकाभिधा सहचरी तस्यैव भक्त्युल्लसत्
   प्रोद्रिक्तन्तिवृरत्तिशङ्करनुतौ यस्या मनो जृम्भते॥
   तस्यैवात्मभवी विभावितजगत्सर्गस्थितिः
   शङ्करध्यानार्चापिरिचिन्तनैकरसिकः कर्णाभिनो द्विजः। *P.T.V.P.*279,5-6

The *Tantrāloka* comprises thrity seven *Āhnikas* (chapters). This work presents the systematic essence of the Tantra literature. Common masses have a wrong notion about *Tantra*. *Tantra* is taken for black magic, to invoke spirits, to adopt certain methods to attain ephemeral powers for fulfilling the petty desires. But this impression about *Tantra* is far from truth. *Tantra* depicts a practical way of life. Abhinavagupta has given *Tantra* the name of Anubhavasampradāya[9]. The tantric experience comes mainly through experience. *Tantra* literature is in the form of dialogue between Śiva and Pārvatī, might be, to attract the attention of the deserving and interested ones. According to Abhinavagupta, the self present in every form, self luninous, first puts questions and then replies the same as a questioner and answerer respectively.[10] P.T.V. quotes *Svacchanda Tantra* and says that *Sadāśiva* himself in the form of teacher and pupil, revealed the *Tantra* by question-answer method.[11] *Tantra* in itself gives us complete independent philosophy of life.

The *Tantrāloka* has dealt with one significant question– *Agreed, tantra is an experienced truth, why, in that case, diverse ideas within it ?* The illustrious Bhāṣyakāra - Jayaratha - has dwelt upon this point at length.[12]

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9. अनुभवसम्प्रदायसोपदेशपरिशीलनेन- *P.T.V.* P. 161 line 11
10. स्वात्मा सर्वभावस्वभावः स्वयं प्रकाशमानः स्वात्मानमेव स्वात्माविभिन्ने प्रश्नप्रतिवचनात नेव प्रष्ट्रप्रतिवक्तृ स्वात्ममयेन अहन्तया चमत्कुर्वत् विमृशति॥ *Ibid*.p. 14-15.
11. गुरुशिष्यपदे स्थित्वा स्वयं देवः सदाशिवः।
पूर्वोत्तरपदैर्वाक्यैस्तन्त्रं समवतारयत् ॥ *Ibid*. p. 12 lines 3
12. *T.A.V.* 1.18
Vide Commentary by Jayaratha in detail to grasp the idea.

Infinity is the expansion of *Śiva*. The originators of unity *(Abheda)*, diversity *(Bheda)* and unity in diversity *(Bhedābheda)* are *Śiva*, *Rudra* and *Bhairava*, hence three *Āgamas* came into existence - *Śaiva- Agama*, *Raudra-Āgama* and *Bhairava-Āgama*. Hence we have three types of *Śaiva Śāstra* - this is the accepted *siddhānta*.[13] In support of this accepted *siddhānta*, Jayartha quotes a śloka saying that Śiva quoted three types of śāstra as mentioned above. The flow of the knowledge of *Śivāgama* is threefold. The universe is watered by the nectar of *bheda*, *bhedābheda,* and *abheda*. Despite being diverse, *Śaivāgama* unifies three godesses in the form of *Parā*, *Parāparā* and *Aparā* with itself. Again, Jayaratha supports the idea by quoting a *Śloka* which means that as fragrance resides in flowers, oil in the oilseed, *Jīva* in the body and taste in the water, likewise, the whole expansion of *Śāstras* resides in *Śiva*'s heart.[14]

The above three branches of *Śaivāgama* can accommodate *Sādhakas* with different calibre, bent of mind and interest. The *Tantra* tradition firmly believes in *Adhikāribheda* i.e. suitability of a person regarding owning a particular path. M.V.V. says that difference among the *Āgamas* is due to difference in the *Sādhakas*. The difference in meaning is a mere formality.[15] So

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13. अतश्च भेदभेदाभेदाभेदप्रतिपादकं शिवरुद्रभैरवाख्यं
त्रिधैवेदं शास्त्रमुद्भूतम् इति सिद्धान्तः । *T.A.*V.1.18
14. तंत्र जज्ञे रुद्रशिवभैरवाख्यमिदं त्रिधा।
वस्तुतो हि त्रिधैवेयं ज्ञानसत्ता विजृम्भते॥
भेदने भेदाभेदने तथैवाभेदभागिना।
एवं च .... परादिदेवीत्रयविश्रान्तिधामतया क्रोडीकृत्य,
पुष्पे गन्धस्तिले तैलं देहे जीवो जले रसः।
यथा तथैव शास्त्राणां कुलमन्तः प्रतिष्ठितम्॥
*Bhāṣya T.A.*V.1.18
15. सर्वमेतत्प्रवृत्त्यर्थं श्रोतॄणां तु विभेदतः।
अर्थभेदात्तु भेदोऽयमुपचारात्प्रकल्प्यते॥ *M.V.V.*2.275

far as the result is concerned, each one of them attains Śiva-consciousness.[16] According to Abhinavagupta, Non dualism *(Abheda)* being more comprehensive and synthetic accepts all the positions giving them proper place. He considers the *Trika* philosophy, or non-dual *Bhairava Śāstra* as the essence of the *Śaiva* discipline, divided among ten, eighteen and sixty four Tantras.[17]

Before the dawn of *Śaiva* Monism, Kaśmīra was influenced by the Bauddha-ideology. The Buddhist were non-believers in Ātman. As a reaction to no-soul theory, the *ātmavādins* raised their voice in favour of the doctrine of soul and utilized the *Mahāyāna* Absolutism and *Bhartṛhari's Śabda* absolutism in shaping *Śaiva* absolutism in accordance with the methodology of the said two systems. Abhinavagupta in his *Tantrāloka* says that in due course of time, *Siddhas* came on the earth with *Śrīkaṇṭha*'s permission-*Tryambaka*, *Āmardaka*, *Śrīnātha.*[18] According to Somānanda, the mystery of *Śaiva* conception was in the mouth of the sages. Being not easily accessible in the Kali age, *Śiva* wandering bodily in the form of Śrīkaṇṭha on the *Kailāśa* mountain for blessing the humanity came on the earth, told the sage Durvāsa to rise to the occasion to see lest the *Śaiva*-thought should get distorted. Being ordered by Śiva, Durvāsā created his mental son, *Tryambakāditya* by name and transmitted the wisdom of *Śaiva* ideology to him. *Tryambakāditya* propagated the

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16. शिवसद्भावलाभैकफलं तल्लाभप्रोत्सुकम्। *Ibid.* 2.277

17. दशाष्टादशवस्वष्टभिन्नं यच्छासनं विभोः।
तत्सारं त्रिकशास्त्रं हि तत्सारं मालिनीमतम्॥ *T.A.* 1.18

18. तदा श्रीकण्ठनाथाज्ञावशात् सिद्धा अवातरन्॥
त्र्यम्बकामर्दकाभिख्यश्रीनाथा अद्वये द्वये।
द्वैयाद्वये च निपुणाः क्रमेण शिवशासने॥ *T.A.*XXXVI.11-12

same amongst the deserving ones, hence the tradition came to be known *Tryambaka* tradition or Teramaba in Kashmiri language.[19] How is *Tantra* defined ? This word is composed of the root तनु with ष्ट्रन् suffix. It has various meanings. In the present context, *Tantra may mean a system logically stretched to its fullest extent.*[20] Before deciding whether *Tantra* is *Āgama* or *Nigama*, let us know the meaning of two words - *Āgama* depends on inductive experience and *nigama* means deduction. *Āgama* is not mere sense experience, it includes all types of experience. *Tantra* comes under *Āgama* since it is based on the actual experience owned by yogins and seers. The word *Āgama* could be interpreted in another manner आगच्छति इति आगमः that which comes automatically is known as *Āgama. Mala* - the spiritual impurity - when removed from the Self, wisdom dawns or the intuitive experi-

19. शैवादीनि रहस्यानि पूर्वमासन्महात्मनाम्।
ऋषीणां वक्त्रकुहरे तेष्वेवानुग्रहक्रिया॥
कलौ प्रवृत्ते यातेषु तेषु दुर्गमगोचरे॥
....
कैलासाद्रौ भ्रमन् देवो मूर्त्या श्रीकण्ठरूपया।
अनुग्रहायावतीर्णश्चोदयामास भूतले॥
मुनिं दुर्वाससं नाम भगवानूर्ध्वरेतसम्।
नोच्छिद्येत यथा शास्त्रं रहस्यं कुरु तादृशम्॥
ततः स भगवान् देवादादेशं प्राप्य यत्नवान्।
ससर्ज मानसं पुत्रं त्र्यम्बकादित्यनामकम्॥
तस्मिन् सङ्क्रमयामास रहस्यानि समन्ततः।
....
.... S.D.VII.107–122

20. *K.S.C.P.T.P.* 36

ence automatically arises from within the self. This process is known as *Pratibhā*. A person attaining knowledge in this way be himself and without the guidance of the *Guru* is called **संसिद्ध** spontaneously perfect - Abhinavagupta calls the wisdom attained by one's own efforts as *Cintāmaṇi*[21] (a philosopher's stone). That which comes by tradition is also called *Āgama*. What we get by tradition has its source in the inductive experience of our seers, *yogis* and *Ṛṣis*.

To conclude the *Tantra* is *Āgama Śāstra* received by us in tradition based on the personal experience of seers, *yogis* and *Ṛṣis*.

Each one of us, sooner or later, in the tenure of our life, feels even if just for a moment, the special type of vacuum despite one's position, power, fame, name, wealth, and the material comforts that one could have. That special moment of one's life is a blessing as that very moment helps us to open the knots of life's mystery, makes us direct our senses turn inward to read the story of our true life. *Tantrāloka* helps us to understand the goal of life, shows us the path to reach the destination from the spot, where we are, where we stand.

Ignorance is the main cause of *Dehātmabodha* i.e. taking body for soul. *Ajñāna* is called *Mala* in the *Tantrāloka.*[22] *Ajñāna* is not absence of knowledge, it is imperfect knowledge.[23] *Jnāna* is the cause of *Mokṣa* - emancipation.[24] What is *Mokṣa* ? According to *Tantrāloka, mokṣa* is another name of expansion of self,[25] When

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21. सांसिद्धिकं यद्विज्ञानं तच्चिन्तारत्नमुच्यते। *T.A.* XIII.150
22. मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम् इति प्रोक्तं तथा च श्रीमालिनीविजयोत्तरे॥ *T.A.*I 23
23. अज्ञानशब्दस्य अपूर्णज्ञानमर्थ इति- *T.A.*I.25 (Bhāṣya)
24. ज्ञानं मोक्षैककारणम् *T.A.*I. 22
25. मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः। *T.A.*I. 31 Commentary.

we realize our true self, *svarūpa*, we feel one with the whole universe.

The Tantrāloka has a special word for God's Grace - *Śaktipāta*– the descent of power on an obejct of Grace. In other words, the divine-wish to take one on the road of spiritual sojourn is called *śaktipāta.* It is independent of human action and assures self-realization. *Parama Śiva's* chosen ones get the Divine Grace. Man has three malas - (1) *Āṇava Mala* (innate impurity). This *mala* leads to other mala called (2) *Kārmamala* (impurity of *Karma*) which leads (3) *Māyīya* mala.

Āṇava Mala (innate ignorance) is the result of the *Svātantrya śakti of Śiva,* and conceals the real nature of the Self. Kārma mala is the result of *Ajñāna.* It is not *Karma saṁskāra. Māyīya Mala* makes one associated with all the worldly happenings - all that the self is associated with. *Āṇava Mala* is of two types. This *mala* deprives us of our awareness with regard to our true self. At the first instance, we are aware of our freedom. That is followed by the loss of freedom of awareness.[26] Abhinavaguptācārya quotes *Mālinīvijayottara* and says that incompete knowledge is mala and is the basis of this world.[27] *Māyīya* and *Kārma* - mala, also form the basis of *saṁsāra* (world). *Māyīya mala* makes us conscious about the diversity.[28]

Bauddha and *Pauruṣa Jñāna* i.e. intellectual and spiritual knowledge are to be understood in the present context. Intellec-

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26. स्वातन्त्र्यहानिर्बोधस्य स्वातन्त्र्यस्याप्यबोधता।
द्विधाणवमलमिदं स्वस्वरूपापहानितः॥ *T.A.*I. 23 (*Bhāṣya*)

27. मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम्
इति प्रोक्तं तथा च श्रीमालिनीविजयोत्तरे॥ *T.A.*I. 23

28. 1. भिन्नवेद्यप्रथात्रैव मायाख्यम्......॥
2. संसारकारणं कर्म संसाराङ्कुर उच्यते।
3. मलं कर्मनिमित्तं तु नैमित्तिकमतः परम्।

tual knowledge is that perfect knowledge because of which a person transcends the limit of language and is therefore to be known and sees only one whole and that to as a manifestation of himself. The spiritual knowledge is that perfect knowledge which dawns upon a person who has reached the highest stage in the spiritual development through the total annihilation of the innate ignorance.[29] It transcends the limit of language and is therefore to be known through experience. It comes from the *Dīkṣā.*[30] The intellectual knowledge comes from the study of the monistic philosophy.[31] Study of the monistic philosophy is more important than initiation, for wihtout intellectual knowledge/wisdom, initiation is ineffective in bringing about emancipation.[32]

The *Tantrāloka* speaks about four paths, to reach the ultimate goal of complete expansion of the *Self* - *Āṇavopāya, Śāktopāya, Śāmbhavopāya* and *Anupāya. Āṇavopāya* is also known by the name of *Kriyopāya.* In this method external things like repetition of certain religious mantras and means devised by imagination are used to attain self realization.[33] *Śāktopāya* is also known as *Jñānopāya.* A *sādhaka,* by this method repeatedly at-

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29. विकस्वराविकल्पात्मज्ञानौचित्येन यावता।
तद्बौद्धं यस्य तत्पौस्नं प्राग्वत्पोष्यं च पोष्टृ च॥
क्षीणे तु पशुसंस्कारे पुंसः प्राप्तपरस्थितेः।
विकस्वरं तदज्ञानं पौरुषं निर्विकल्पकम्॥ *T.A.*I. 42,41
30. तत्र दीक्षादिना पौंस्नमज्ञानं ध्वंसि यद्यपि।
तथापि तच्छरीरान्ते तज्ज्ञानं व्यज्यते स्फुटम्॥ *T.A.*I. 43
31. बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृम्भितम्।
विलीयते तदा जीवन्मुक्तिः करतले स्थिता॥ *T.A.*I. 44
32. दीक्षापि बौद्धविज्ञानपूर्वा सत्यं विमोचिता
तेन तत्रापि बौद्धस्य ज्ञानस्यास्ति प्रधानता॥ *T.A.*I. 45
33. यत्तु तत्कल्पनाक्लृप्तबहिर्भूतार्थसाधनम्।
क्रियोपायं तदाम्नातं भेदो नात्रापवर्गगः ॥ *T.A.*I. 149

tempts to rise from the stage of duality to that of unity. It is called *Jñānopāya* for the *sādhaka* says with himself -*I am the whole universe, everything is established in me, with firm conviction in this type of knowledge, he mediates till the goal is realized.*[34]

Sāmbhavopāya is known as *icchopāya* also. By this method, the knowledge of the ultimate reality comes through the exercise of the will power, without any exertion for unifying the ideas of eliminating them. The exercise of will power plays a predomiaent role, hence it is also called *Icchopāya.*[35]

Anupāyamārga - Also known as *Ānandamārga,* the realization of the Divinity may come to a traveller of this path even with one word from some realised soul. Those whose consciousness is utter clean like a neat & clean mirror, they become the object of grace, very few students attentively listening to their teacher - *I am self luminous parameśwara, I am the universe seen by the eyes.* With strong determination, with firm belief are established in their own self.[36] This is called *Ānandopāya,* for *sādhakas* of this path are already blessed with bliss, *Anupāya* offers them complete eternal bliss.

Tantrāloka and *Ābhāsavāda*

The philosophy of *Tantrāloka* is virtually based on the higher experiences of *Ṛṣis, yogis* and of *Abhinavagupta* himself. The

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34. अभिमानेन सङ्कल्पाध्यवसायक्रमेण यः।
शाक्तः स मायोपायोऽपि तदन्ते निर्विकल्पकः॥ *T.A.*I. 215
Also vide commentary

35. तत्राद्ये स्वपरामर्शे निर्विकल्पैकधामनि।
यत्स्फुरेत्प्रकटं साक्षात्तदिच्छाख्यं प्रकीर्त्तितम्॥ *T.A.*I. 146

36. अनुपायं हि यद्रूपं कोऽर्थो देशनगात्र वै।
सकृत्स्याद्देशना पश्चादनुपायत्वमुच्यते॥
अनुपायमिदं तत्वमित्युपायं विना कुतः।
स्वयं तु तेषां तत्तादृक् किं ब्रूमः किल तान्प्रति॥ *T.A.*I. 2-3

world of *Tantrāloka* is not a material reality but a reality in consciousness.[37]

Ābhāsa means *pratibimba.* From one point of view *Pratibimba* is one with the bimba but from another point of view, it is different.[38] The reflection is one with the *Bimba* in the sense that it is not a different substance or reality, it is *bimba-* reflection of the *bimba.* This world is Siva's *Pratibimba*-reflection - not *bimba. Abhāsa,* thus, is not material. The world is reflected in the mirror of cosmic consciousness. Abhinavagupta gives the example of mirror adding that just as earth, water etc. are reflected in a clean mirror, likewise the whole world of objects appears together in one Lord Consciousness.[39] This whole world appears in the Self like a reflection - *pratibimba* - and the self is the lord of the entire reflected world.[40]

Comparing *Śiva* consciousness with insentient mirror is a shortcoming in clarifying the things. Mirror is insentient. The reflection appears in the mirror from an object - *bimba* -standing outside the mirror. Insentient mirror is not aware of the reflection. On the other hand Śiva-consciousness is the mirror and also *Siva* consciousness is the *bimba* in the form of the world in the mirror of *Śiva* consciousness. In other words consciousness is mirror, also, the world also, as *bimba* being reflected in the mirror of consciousness that creates reflections within itself. In all

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37. सारमेतत्समस्तस्य यच्चित्सारं जडं जगत्। *T.A.*IV. 185
38. तदेवमुभयाकारमवभासं प्रकाशयन्।
विभाति वरदो बिम्बप्रतिबिम्बदृशाखिले॥ *T.A.*III.11
39. निर्मले मुकुरे यद्वद् भान्ति भूमिजलादयः।
अमिश्राः तद्वदेकस्मिन् चिन्नाथे विश्ववृत्तयः॥ *T.A.*III.4
40. संविदात्मनि विश्वोऽयं भाववर्गः प्रपञ्चवान्।
प्रतिबिम्बतया भाति यस्य विश्वेश्वरो हि सः ॥ *T.A.*III 265

there is nothing beyond consciousness.[41] *Parameśvara* equipped with *svātantrya* (complete freedom) is *bimba* also and *pratibimba* also. Theory of reflection is based on the personal practical experience of Abhinavaguptācārya. The *Āgama* is the record of the higher experiences of the sages. Self-realized personalities do know that the world is a free appearance of *Śiva* (The self).

Consciousness freely creates the ideas as *vimarśa* (thinking) and projects them as *ābhāsa* (appearance)[42] Thus the ideas are inherent and have not come from outside.[43]

Besides, advanced *yogīs* have the power to materialize things - to create them out of nothing.[44] Out of nothing means out of thought because the thing is really the thought in concrete appearance. A *yogī* can materialize, dematerialize the things of the world as these things are concretized thought or materialized consciousness.

In short *Ābhāsavāda* is logically possible, and rationally explainable.

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41. 1. अन्तर्विभाति सकलं जगदात्मनीह यद्वद्विचित्रमुकुरान्तराले।
बोधः पुनर्निजविमर्शनसारवृत्त्या विश्वं परामृशति नो मुकुरस्तथा तु॥
T.A. III 65
2. तत्र हि बिम्बप्रतिबिम्बयोर्द्वयोरपि सामर्थ्यम् इति भावः।
*T.A.*V. III. 51
3. तस्मादेको महादेवः स्वातन्त्र्यमोपहितस्थितिः
द्वित्वेन भात्यसौ बिम्बप्रतिबिम्बाद्यात्मना।
*T.A.*III. 11 *Bhāṣya*

42. स्वातन्त्र्यशक्तिमात्रपरमार्था एवं, इति निजैश्वर्यमात्रादेव अस्य स्वात्मनि विश्वाकारधारित्वम्..... *T.A.* VIII. 64

43. इत्थं विश्वमिदं नाथे भैरवीयचिदम्बरे।
प्रतिबिम्बमलं स्वच्छे न खल्वन्यप्रसादतः॥ *T.A.* III 65

44. योगिनामपि मृद्बीजे विनैवेच्छावशेन तत्।
घटादि जायते ततस्थिरस्वार्थक्रियाकरम्॥ *I.P.K.* 2-4, 10

Creation - According to the *Tantrāloka,* while creating the world, Śiva-consciousness does not become matter. It remains the same substance - consciousness for the substance of the ideal projection is *Consciousness.*[45] Hence, it is in the fitness of things to say that the material world comes out of consciousness. In this process, consciousness does not become a different substance. According to I.P.V.V., the illusory world is a free self projection of *Śiva* like the creation of a *Yogī* or a psychic magician.[46] Indian philosophy believes in three states of creation (सृष्टि), preservation (स्थिति) and dissolution (संहृति). The T.A. accepts two additional functions - concealment (निग्रह) and grace (अनुग्रह).[47] When *Śiva* manifests Himself in the form of sentient individual souls (Paśus) and insentient things of the world, He conceals His real nature which is pure knowledge and pure bliss (चिदानन्द) and becomes limited and ignorant people and things.[48] This can be termed as a part of His *Līlā* (play). The individual souls are not able to see the real form of *Śiva* because their vision is obstructed by impurity. *Śiva* conceals His identity from them. This is concealment (निग्रह), could be called bondage. *Śiva* also liberates the souls by removing the obstruction or impurity and creates cir-

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45. सारमेतत्समस्तस्य यच्चित्सारं जडञ्जगत्। *T.A.*IV. 185
46. चिदात्मैव हि देवोऽन्तस्थितमिच्छावशाद्बहिः । *I.P.V.V.* 1-5-7
योगीव निरुपादानमर्थजातं प्रकाशयेत्॥
47. स्वातन्त्र्याच्च महेशस्य तिरोभूतोऽप्यसौ स्वयम्।
परद्वारेण वाभ्येति भूयोऽनुग्रहमप्यलम्॥ *T.A.*IV 20
48. तिरोधिः पूर्णरूपस्यापूर्णत्वं तच्च पूरणम्॥ *T.A.*III. 11

cumstances for the souls to work out their emancipation. This is known as *grace* (**अनुग्रह**). Thus the five fold cosmic function (**पञ्चकृत्य**) of *Śiva* is creation, preservation, dissolution, concealment and grace.[49]

Creation is a spontaneous activity (*Spanda*) of *Śiva* - an outcome of bliss (**आनन्द**). *T.A.* calls it the emanation (**स्फुरणा**) or the natural effulgence (विजृम्भा) of *Śiva*.[50] Creation is free and effortless activity of *Śiva*. Creation comprising sentient individuals and insentient matter is identical with *Śiva* in substance but different from *Śiva* in form and function. *Śiva* has perfect freedom (*Svātantrya*). He is not affected by creation and events of creation. Nothing can touch His freedom.[51]

According to *T.A.* creation is the manifestation of *Vāk*.[52] *Vāk Śakti* has four stages - *Parā, Paśyantī, Madhyamā* and *Vaikharī*. *Parā* is above creation. The other three are the natural stage of creation.[52] Normally, all thinking, we carry out in language. We can't think without using language.[53]

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49. इत्थं सृष्टिस्थितिध्वंसतिरोभवमनुग्रहः।
इति पञ्चसु कर्तृत्वं शिवत्वं संविदात्मनः॥ *T.A.*XIV. 24
50. महाप्रकाशरूपा हि येयं संविद्विजृम्भते *T.A.*XV 265
51. क्रीडया दुःखवेद्यानि कर्मकारीणि तत्फले।
संभत्स्यमानानि तथा नरकार्णवगह्वरे॥
निवासीनि शरीराणि गृह्णाति परमेश्वरः।
यथा नृपः सार्वभौम प्रभावामोदभावितः॥
क्रीडन्करोति पादातधर्मास्तद्धर्मधर्मतः।
तथा प्रभुः प्रमोदात्मा क्रीडत्येवं तथा तथा॥ S.D, 1. 36-38
52. विभागाभासने चास्य त्रिधा वपुरुदाहृतम्।
पश्यन्ती मध्यमा स्थूला वैखरीत्यभिशब्दितम्॥ *T.A.*III 236
53. न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते।
अनुविद्धमिव ज्ञानं सर्वं शब्देन भासितम्॥ *V.P.*1. 123

Since language is essentially phonetical, it is called *Vāk* (Speech), *Nāda* (Sound) or *Śabda* (word). According to *Ācārya* Abhinavagupta *śabda* (word) is the very life of *vimarśa.*[54] *Vimarśa* is not possible without *śabda.* This world is a manifestation of *Śakti* or *citi* (consciousness). *Śakti* is understood as *Vāk* (speech or word), logically the world is the manifestation of *Vāk.* As said before the world is a result of the *spanda* (pulsation) of consciousness (*Śiva*) and all spontaneous flutter of consciousness is in *Vāk* (language), *Vāk* may not be articulate at the higher levels of *Parā, Paśyantī* and *Madhyamā,* it is articulated at *Vaikharī* level only. Thinking can be termed as silent talking and *vāk* at the higher level can be in the form of inner speech without articulation. That, creation is caused by *śabda,* means that *śabda* is not articulate sound but the inner consciousness that is expressing itself in language **(शब्दात्मक).** As said, articulate sound is the grossest manifestation of *Vāk* and is called *Vaikharī Vāk.*

Parā is the Absolute, Ultimate consciousness. Though source of creation, yet is itself beyond creation. The source of the manifestation of the world is independent of the world. Hence, it is called the *parā* (Transcendent). The *Parā-Vāk* is *Svātantrya* (freedom), freely manifests as *Paśyantī, Madhyamā, Vaikharī* and is ever present in them as their very foundation. Thus the *Parā* is transcendent and also immanent. Without the *Parā* others (*Paśyantī* etc.) would become non-illumined and therefore non-existent.[55] In a word the *Parā* is independent, but *Paśyantī* etc. are dependent on the *Pārā vāk.*

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54. विमर्शश्च शब्दजीवितः। *I.P.*V. 2.3.2

55. स्वसंवित्सिद्धायां यैव परावाग्भूमिः सैव ....
पश्यन्त्यादिदशास्वपि वस्तुतो व्यवस्थिता, तया विना
पश्यन्त्यादिषु अप्रकाशतापत्त्या जडताप्रसङ्गात्।
*P.T.V. I.P.*5, lines 5-9

In the *Parā* state, the Self alone exists. Creation is not in existence. The self, the perfect I is there, but no *idaṁ* is found. The *Parā* is the level of complete purity and unity one without the second. *Parā* is the ultimate, the source of creation, yet above the whole creation. The *Parā* could be given the name of *cit-ānanda.*

Thus *Parā Śakti* is *Parama Śiva.* According to *Īśvarapratyabhijñākārika,* self-consciousness is the very self of sentiency. It is *Parā Vāk* which ever shines independantly. It is the freedom *(svātantrya).* It is the supreme power of the transcendental self.[56] *Parā* is the state of *Pūrṇāhaṁtā* (Absolute Iness).

When the supreme wills to create, has an inclination to manifest the world, then-*Śakti* becomes the source of *Paśyantī.* The *Paśyantī Vāk* has an innate desire to create but actually has not created. In the *Aitareya Brāhmaṇa* it is said that Prajāpati desired - *I am alone. Let me be many*[57] this is practically the *Paśyanti* state of *Prajāpati. Paśyantī* is the first stage in the process of creation.[58] *Icchā Śakti* is the *śakti* of *Sadāśiva.*

Madhymā is the second step in the process of creation of this universe. This state is lower than *Paśyantī* but higher than *Vaikharī,* hence it is called *Madhyamā.* In the *Madhyamā* state, the idea of creation is more clear. *Madhyamā Vāk* has crossed the stage of desire to create the domain of *Paśyantī,* but the idea to create has not been shaped in practice. *Jñānaśakti* is the do-

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56. चितिः प्रत्यवमर्शात्मा परा वाक्स्वरसोदिता।
स्वातन्त्र्यमेतन्मुख्यं तदैश्वर्यं परमात्मनः। *I.P.V. V.* 1.5.13
57. प्रजापतिरैच्छत्-एकोऽस्मि बुहस्याम् इति।
58. 1. इच्छाशक्तिरघोराणां शक्तीनां सा परा प्रभुः। *T.A.*III 72
2. योऽनुत्तरः परः स्पन्दो यश्चानन्दः समुच्छलन्॥ *T.A.*III 92-95
3. ताविच्छन्मेषसंघट्टाद् गच्छतोऽतिविचित्रताम्।
अनुत्तरानन्दचिती इच्छाशक्तौ नियोजिते॥
त्रिकोणमिति तत्प्राहुर्विसर्गामोदसुन्दरम्।

main of *Īśvara*.[59] *Madhyamā* is the *Īśvaratattva*. This is a state of (इदमहम्) - the emphasis is on the word इदम्।[60] *Paśyantī* represents the beginning of difference **(भेद),** *Madhyamā* depicts the complete awareness of difference within oneself. *Madhyamā* is followed by *Vaikharī*.

Vaikharī is the grossest manifestation of *Vāk Śakti*. In this state the world is fully actualized. *Vaikharī* is the *Kriyā* the actual creation as the physical world. From the view point of the *Tantrāloka*, the world manifested at the level of *Vaikharī* or *Kriyā* is an appearance (*ābhāsa*). From the view point of *tattva, Vaikharī* is the *Sadvidyā-tattva*. In the *Sad-vidyā* state the world is completely externalized. The difference is pronounced. (अहञ्च इदञ्च) *I am and this is*. *Śabda* (word) cannot carry on without *Artha* (meaning). While uttering a word, we have the *Artha* (meaning, object) in view. The process of *Śabda* and *artha* in a way becomes a process of consciousness. Hence, this process must originate from consciousness and proceed in consciousness and through consciousness. The ultimate consciousness is the source of the process yet independent of the process, by name *Pārā vāk*. In the *Parā* state, the will to speak an object in mind, arises. It is named *Paśyantī*. Here only will to speak the *artha* arises - the full picture of the *artha* is not yet materialized. It becomes *Madhyamā*, when the idea of the *Śabda* and *artha* becomes totally clear. But is still within the consciousness or mind of the speaker, it is only visualized. In *Vaikharī* the word (*Śabda*) expressing the meaning is talked about in audible sound. Upto the *Madhyamā* level the word with meaning remains in thought form. *Vaikharī* gives the articulation.

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59. ज्ञातव्यविश्वोन्मेषात्मा ज्ञानशक्तितया स्थितः। *T.A.*III 73
60. पश्यन्त्यां यत्र भेदांशस्यासूत्रणं, यत्र च मध्यमायां भेदावभासः....। *P.T.V.*, P.6

Śuddhādhvā - *Śiva, śakti, Sadāśiva, Īśvara,* and *sadvidyā* are known as pure categories (*Śuddhadvās*). By purity is meant *Abheda-bhāva* or *Abhedabuddhi* in opposition to duality or difference (*bhedabhāva* or *bhedabuddhi*). Not to feel oneness with others is impurity in the present context. According to Abhivavagupta, *dvaitabhāva* (duality) is ignorance., that is the main cause of bondage.[61] In the state of *Jnāña,* one feels one's unity with all, one feels that all are oneself. The sense of otherness is gone. Selfishness is ignorance and universal love is knowledge.[62] In the state of *Śiva* consciousness, even if projecting the world as this (*idaṁ*), is aware this is his own projection and therefore one with him. The mere presence of *idaṁ* is not due to ignorance but of self projection. *I.P.V.V.* says that *Śiva* knows– *All this is my glory*– remains pure even if *Idaṁ* is there.[63]

In short the *idaṁ* exists in all the five stages of *Śuddhādhvā* but *Śiva* knows that *idaṁ* is his own reflection and therefore not separate from him.

Māyā belongs to *Aśuddhādhvā.* With the help of five *Kañcukas,* she binds a soul. The universal consciousness becomes *Paśu* (the bound-soul) or *aṇu* (limited soul) due to *māyā.*[64] *Śiva* by limiting himself, hides his real self and plays *Līlā* (sportive play) to let *Māyā* and thirty six elements have their role in the world-play.[65] To suffering humanity, ignorance as also the mis-

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61. द्वैतप्रथा तदज्ञानं तुच्छत्वाद्बन्ध उच्यते। *T.A.*1. 30
62. तदेवं पञ्चकमिदं शुद्धोऽध्वा परिभाष्यते।
तत्र साक्षच्छिवेच्छैव कर्त्र्याभासितभेदिका॥ *T.A.*IX. 60
63. सर्वो ममायं विभव इत्येवं परिजानतः।
विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता॥ *I.P.*V.4.1.12
64. शिव एव गृहीतपशुभावः। *P.S.*5
65. आत्मप्रच्छादनक्रीडां कुर्वतो वा कथंचन।
मायारूपमितीत्यादि षट्त्रिंशत्तत्त्वरूपताम्॥ *D.F.*1. 32

use of our free will create sufferings. The law of *Karma* demands accountability from the bound *Paśus* (human beings). *Māya* is the *Śakti* that binds the soul. It is given the name of *Pāśa*. *Māyā* veils the *svātantrya* of *Jīva,* makes him bound.[66] *Pañcakañcukas* (Five sheaths) - *Māyā* binds the soul with five sheaths. The sheaths are five in quanity. These sheaths are called *Vidyā, Kalā, Rāga, Niyati,* and *Kāla.* Many a times *māyā* is included with sheaths raising their number to six.[67]

Vidyā - is limited knowledge. *Vidyā* also appears in *Śuddhādhvā* but there it is included in the form of *śuddha vidyā* (Pure knowledge). *Vidyā* as a *Kañcuka* is called *asadvidyā* (impure knowledge) because of the sense of duality -the whole world is a projection of one's own imagination.[68]

Kalā means limited power to discharge one's duty, A *Jīva* becomes worker with a limited capacity. In *śuddhādhvā kalā* means *spanda* which is in very nature of the Ultimate. There it is *śuddha kalā.* Here it works in a limited way to bear the fruits of good as well as bad actions. *Kalā-tattva* limits the capacity of a person to act.[69]

Rāga - means attachment. *Rāga* means to desire for oneself.

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66. परमं यत् स्वातन्त्र्यं दुधटसम्पादनं महेशस्य
देवीमायाशक्तिः स्वात्मावरणं शिवस्यैतत्। P.S. 15

67. मायाकलारागविद्येकालो नियतिरेव च।
कञ्चुकानि षडुक्तानि संविदस्तत्स्थितौ पशुः ॥ *T.A.*IX. 204

68. सर्वो ममायं विभवः। *I.P.K.* 4. 1.12

69. 1. एवं कलाख्यतत्त्वस्य किञ्चित्कर्तृत्वलक्षणैः। *T.A.*IX.213
2. कला हि किञ्चित्कर्तृत्वं सूते स्वालिङ्गनादणोः।
तस्याश्चाप्यणुनान्योन्यं ह्यञ्जने सा प्रसूयते॥ *T.A.*IX. 176
3. मायातत्त्वात् कला जाता किञ्चित् कर्तृत्वलक्षणा। *T.A.*IX. 174

What one does not have.[70]

Niyati is the opposite of freedom. Whatever one wants to achieve, is not achieved by mere will. The individual has to follow the rule of cause and effect.[71]

Kāla means time. It is the sense of before and after. This is known as sequence- *Krama.*[72] Time is a sheath which conditions the ordinary consciousness.

The individual soul (*Puruṣa*)– *Māyā* together with its *Kañcukas* makes consciousness limited or individualized. This limited consciousness is given the name of *Puruṣa.*[73] *Puruṣa* is limited consciousness and therefore it is called *aṇu*. This limitation serves as bondage for the *puruṣa.* As the bound soul, the *puruṣa* is called *Paśu.* At the stage of *Puruṣa,* consciousness enters into the realm of duality. Upto the stage of *Sadvidyā,* consciousness which is the subject or *Ahaṁ,* although projecting the idaṁ or the obejct from itself, retans its sense of non-duality (monism). At the stage of *Puruṣa,* sense of monism is lost. The soul takes the object to be really different from itself. Thus a bifurcation of the subject and object crops up. Henceforth the subject does not take the object to be just appearance (*ābhāsa*) but takes it to be a real thing made to matter. Thus the bifurcation of the subject and the object becomes a real one in *Puruṣa.* The object becomes real not in the sense of being a material object as even then it really remains the appearance (*ābhāsa*) of consciousness and therefore one with the subject. So, the relation of the subject (*Puruṣa*) with the object is that of duality or difference.[74] The ob-

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70. सर्वविषयमभिलाषमात्रं हि रागतत्त्वम् .....*I.P.K.*IV 1.12
71. .... तया नियतिसंगतं रागतत्त्वमुक्तं सामान्येन *T.A.V.*IV.112
72. क्रम एव स कालो, न अन्योऽसौ कश्चिद् *I.P.*V.2.1. 3 P. 9
73. मायापरिग्रहवशादबोधो मलिनः पुमान् पशुर्भवति।
    कालकलानियतिवशाद् रागविद्यायशेन सम्बद्धः॥ *P.S.* 16
74. अत्रापि वेद्यता नाम तादात्म्यं वेद्यकैः सह। *T.A.*X.165

ject is separated from the subject.

From *Kashmir Śaivism* view point, there are many *puruṣas*. The individual *puruṣas* are connected with one higher *puruṣa*, called Śiva. In the state of emancipation, *puruṣa*, becomes one with *Śiva*.

Prakṛti represents the state of perfect equilibrium of the three qualities - *Sattva, Rajas and tamas*. From the view point of *Kashmir Śaivism, Prakṛti* is manifestation of *Śiva*. *Prakṛti* is dependent on *Śiva*. *Prakṛti* and *Puruṣa* work in complete harmony with each other.

Buddhi is pure at the first instance. This purity is the purity of the Ultimate. Everything knowable is reflected in the mirror of this purity.[75]

Ahaṁkāra is a product of the *Buddhi*. *Ahaṁkāra* identifies the limited self with the *Buddhi* and activities of the *Buddhi* and attributed to the limited self, *Ahaṁkāra* is different from self consciousness.

Manas is a product from *Ahaṁkāra*. Without the co-operation of *Manas* with senses, nothing tangible is possible.

(i) **Five Karmendriyas** - are *Vāk, Pāṇi, Pāda, Pāyu, Upastha* (organ of speech, organ of work, organ of locomotion, the organ of excretion, the sex-organ).

(ii) **Five Jñānendriyas** - are the nose, the tongue, the eyes, the skin, the eyes (*ghrāṇendriya, rasanendriya, cakṣurindriya, tvagindriya* and *śravaṇendriya.*).

(iii) **Five Tanmātrās (subtle elements)** are -
1. *Rasatanmātrā* (taste) 2. *Gandhatanmātrā* (odour), 3. *Rūpa tanmātrā* (form or colour) 4. *Sparśatanmātrā* (touch)5. *Śabdatanmātrā* (Sound).

(iv) **Pañcamahabhūtas** - (five gross elements) are -(1) *Pṛthvi* (Earth)2. *Jala* (water)3. *Teja* (light), *Vāyu* (air) 5. *Ākāśa* (Ether).

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75. गुणेभ्यो बुद्धितत्त्वं तत् सर्वतो निर्मलं ततः।
पुंस्प्रकाशः स वेद्योऽत्र प्रतिबिम्बित्वमार्च्छति॥ *T.A.*IX. 227

From the view point of the monism in *Kaśmira śaiva* philosophy, senses are not mere physical organs but the powers of the individual self. The *Jñānendriyas* are manifestation of *Vidyā Kañcuka.* The limited power of knowledge and the *Karmendriyas* are different forms of *Kalā - Kañcuka* - the limited power of action.

Pratyabhijñā - The word *Pratyabhijñā* is quite common word in the history of *Kashmir Śaivism.* This word comprises prefix प्रति and अभि + ज्ञा + ल्युट् = प्रत्यभिज्ञान। It is quite familiar with the scholars and students of *Kaśmira Śaivism.*

Man ultimately is part and parcel of The Ultimate whom we may name Truth, Rāma, Sītā, Rādhā, Kṛṣṇa, Allah, Christ or Parama Śiva. The last name is given to him by the seers and sages of *Kaśmīra Śaivism.*[76]

In our day today life, many a time, in our domestic life, official duties, social obligations, we feel that virtually, this world is not an abode where we are to be eternally. People are born daily, die daily, neither happiness is lasting companion, nor sorrow is our eternal friend. What is the purpose of my life, wherefrom I have come ? What am I supposed to do ? where am I to go from here ? All these series of questions are answered, when once we understand the concept of *Pratyabhijñā.*[77]

Man basically is Śiva only. As a result of *Līlā* (play) of the Supreme, the world came into existence, the foundation thereof being thirty six elements discussed in the previous pages. We have identified ourselves with our bodies, mind, intellect, senses,

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76. पूर्णशक्तिस्वभावे ईश्वरे सति स्वात्मन्यभिमुखीभूते
तत्त्वप्रतिसंधानेन ज्ञानम उदेति नूनं स ईश्वरोऽहम् इति।
*I.P.K.*1 P. 21

77. शक्त्याविष्करणेनेयं प्रतिज्ञोपदर्श्यते।*I.P.K.* 1.1.3

little ego, when our real identity is *Śiva,* The Infinite. With the blessings of our true Guru or a scripture, we understand our identity in reality is our Self. This understanding and experience of the Self is our true identity. This awareness of real identity can be termed as *Pratybhijñā.*

Abhinavaguptācārya has mentioned about two types of knowledge- *Pauruṣa jāna* and *Baudhajnāna. Pauruṣajnāna* is to be gained by going under the process of *Dīkṣā* (initiation). *Pauruṣa Jñānā* in the terminology of the *Tantrāloka* can be called *Mala.*[78] The mala can't be removed by mere intellectual knowledge.[79] Spiritual knowledge has to be owned independently and unconditionally.[80] *Pratyabhijñā* leads us to self realization. The world is a *self-projection of the self.* The State of consciousness to be achieved by us is already there. only, it is covered by *Māyā.*[81]

Knowledg comes through three sources - 1. From one's own self (**स्वतः**) 2. **गुरुतः** 3. **शास्त्रतः** i.e. from ones own self from *Guru* and from *Śāstrās.*[82] knowledge that comes automatically is known as *prātibha jnāna.*[83] Such a person is called *Saṁsiddha*[84].

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78. मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम्॥ *T.A.*IX.33
79. न हि बौद्धाज्ञानमात्रनिवृत्तौ मोक्षो भवेत्। *T.A.*IX.33
80. अज्ञानस्य पौरुषबौद्धात्मकत्वेन द्विविधोऽपि इह पौरुषत्वं विवक्षितं स्यात् नान्यत्। *T.A.*V.
81. सैव भगवतो माया विमोचिनी नाम शक्तिः तद्वशात् प्रकाशात्मतया सततम् अवभासमानेऽपि आत्मनि भागेन अप्रकाशनवशाद अनुपलकासिते। *I.P.*V.1.1.3
82. किरणायां तथोक्तः च गुरुतः, शास्त्रतः स्वतः *T.A.*XXIII.162
83. स्वयमेव यतो वेत्ति बन्धमोक्षतयात्मताम्।
    तत्प्रातिभं महाज्ञानं शास्त्राचार्यानपेक्षम्॥ *T.A.*XIII.132
84. स तावत्कस्यचित्तर्कः स्वतः एव प्रवर्तते
    स च सांसिद्धिकः शास्त्रे प्रोक्तः स्वप्रत्ययात्मकः ॥ *T.A.*IV 40-41

Knolwdge attained by him is called *Sāṁsiddhika jñāna.*[85]

The *Krama* System

Abhinavagupta in his *Tantrāloka* alludes to *Krama* system that has its own worth and significance.[86] The *mālinīvijayavārtika* also metions the *Krama* system.[87] Jayaratha recognises in his *viveka, Krama* system as an independent system.[88]

Śitikantha in his *Mahānayaprakāśa* points out that the system under discussion (*Krama* system) seemingly reflected systematic emergence of the *Śākata* tendencies in the monastic *Kaśmīra-Śaivism.*[89] According to *Mahānaya Prakāśa, Saṁvit* defines and undergoes the process of succession (Krama).

This process of succesion is also termed *Mahākrama.*[90] Creation, maintenace, disssolution take place in sequence and constitute *krama* or succession.[91] *Krama* system has other desingations like *mahānaya, mahārtha, mahāsāra*. This system was also known by the name of *Atinaya.*[92] *Tantrāloka* depicts *krama* as a

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85. सांसिद्धिकं यद् विज्ञानं........*T.A.*XIII. 150
86. अथ यथोचितमन्त्रकदम्बकं त्रिककुलक्रमयोगिनिरूप्यते। *T.A.*XXX.I
87. अतिमार्गक्रमकुलत्रिकस्रोतोऽन्तरादिषु। *M.V.V.* 1.192
स्वरूपप्रथोन्मीलनाय चर्याक्रमेणापि क्रमार्थ उपासितव्यः। *MP.* (s) P.111
88. क्रमः चतुष्टयार्थः । समाहारोऽयं द्वन्द्वः। *T.A.*V.I.P.150
89. इत्थं सर्वत्र कुलदर्शनेषु शाक्तो योऽन्तः क्रमेण उदयः स्थितः स एव तत्तद्भूमिकानुभवविशेषैः चक्रचरीरूपमास्थितैः संस्थानविशेषेण पूजितैः
90. विश्वमयी संविद्भासते। ..... सा वक्ष्यमाणवर्त्मागुण्येन सर्वथा क्रमभाजं भवति, स एव महाक्रम इति नयविद्भिर्गीयते। *M.P.* (S)
91. भेदैश्चतुर्भिरेकस्यां शक्तौ यत्क्रमणं क्रमात्।
सृष्टिस्थितिलयनाख्यैः स क्रमः परिकीर्तितः॥ *M.P.* (S)P.45
92. अस्मिश्ँचातिनयसारसर्वस्वे क्रमार्थे। *M.P.* (S) P.126

part of the *tantra-prakriyā*. According to Jayaratha, all the contents of the *Tantrāloka* can be divided into two heads, - 1. *Tantra - prakriyā* 2. *Kula Prakriyā*.[93] The *Tantraprakriyā* is attributed to *Traiyambaka* and the *Kula prakriyā* to Ardhatraiyamadka.[94] In accordance with the tradition there were four preceptorial schools technically known as *Maṭhikās*. The School founded by *Āmardaka* related to the dualistic school of thought that was continued by his spiritual descendants. Śrīnatha founded dualistic cum monistic school which was continued by his spiritual successors. Traiyambaka propagated the thought. He is said to have established two monistic schools - 1. which he propagted directly and the other founded by a descendant as his daughter's side that won the title of *Ardha-traiyambaka maṭhikā*.[95]

The *kula* system is represented by the *Ardhatyrambaka* line of thinking, whereas the *trika*, *krama* and *pratyabhijñā* excluding spanda belong to the *Tantra Prakriyā* or the *Traiyambaka* school.[96] Despite that, both the *tantra* and *Kula prakriyas* have coordination as a monistic complex evolved by *Ācārya* Abhinavagupta.

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93. अतश्च वक्ष्यमाणस्थित्या कुलतन्त्रप्रक्रियात्मकेन द्वैविध्ये.....। *T.A.*V.I.P.24
94. इति वक्ष्यमाणस्थित्या श्रीसन्तत्यामर्दकत्रैयम्बकाधत्रैयम्बकाख्यासु सार्धासु तिसृषु मठिकासु मध्यात् वक्ष्यमाणतन्त्रप्रक्रियायाः त्रैयम्बकमठिकाश्रयणेन आयातिक्रमोऽस्ति। *T.A.V.*P. 27
95. श्रीमच्छ्रीकण्ठनाथाज्ञावशात्सिद्धा अवातरन्।
    त्र्यम्बकामर्दकाभिख्यश्रीनाथा अद्वये द्वये।
    द्वयाद्वये च निपुणाः शिवशासने आद्यस्य चान्वयो जज्ञे द्वितीयो दुहितृक्रमात्॥
    सचार्धत्र्यम्बकाभिख्यः सन्तानः सुप्रतिष्ठतः। अतश्चाध चतस्रोऽतमठिकाः सन्ततिक्रमात्। *T.A.*I.P.28
96. निखिलशास्त्रोपनिषद्भूतस्य षडर्धक्रमविज्ञानस्य त्रैयम्बकिसन्तानद्वारेण अवतारकत्वाद्। *T.A.*V.I.P. 28

The kula has a firm adherence to the *Āgamic* wisdom in common with the fellow doctrines as we find in the *Mālinīvijayottara Tantra*. Consequently the *Kula* was included in the broader *Trika* scheme.[97]

That the *Krama* philosophy was revealed to us by the *yogins* is believed from earlier stages and was retained at later stage also.[98] Females offered to undergo the training of the *Krama* Philosophy. In the beginning *Krama* system was open to all. Gradually, a common man found the learning of this system as inaccessible to him. Śitikaṇṭha expresses himself to this effect.[99]

Has *krama* influenced the other system of human thought and has it been influenced by any ? As said before, *krama* at the outset has shown the leniency towards the *Śākta* aspect. The *Spandakārikā* as interpreted by Uptala Vaiṣnava and Kṣemarāja. In the Ist verse,[100] Kṣemaraj explains the pharse -

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97. ननु सामान्येन त्रिकदर्शनप्रक्रियाकरणं प्रतिज्ञाय सम्भवत्यपि तदार्थाभिधायिनि शास्त्रजाते किमिति श्रीमालिनीवियजयोत्तरमेवाधिकृत्य तस्मिन्नेवाहयिष्यन्ते, इत्याशङ्क्य आह............ सारभूतत्वात्सर्वशास्त्राणाम् एतदेव आह दशाष्टादशवस्वष्टभिन्न यच्छासनं विभोः तत्सारं त्रिकशास्त्रं हि तत्सारं मालिनीमतम्॥ *T.A.*V.I.P. 35

98. तयैव योगिनीवक्त्रसंप्रदायक्रमाप्तया।
विधूतकल्मषावेशा तिष्ठते चिन्मयी स्थितिः॥
ग्राह्यग्राहकसम्बन्धभेदः सपदि भिद्यते।
योगिनीवक्त्रसंरूढः संप्रदायक्रमाप्तया॥ *M.V.*V.2.94,97

99. एवं महार्थस्वरूपं पारम्पर्येण पीठवरे गुप्तमस्ति इति समासादिह सूचितम्। *M.P* (s) 48

100. यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ।
तं शक्तिचक्रविभवप्रभवं शङ्करं स्तुमः॥
ननु श्रीमन्महार्थदृष्ट्या सृष्ट्यादिदेवताभिरेव विचित्रा जगतः प्रलयोदयाः संपाद्यन्ते तत्कथमेतदुक्तं यस्येत्यादि-इत्याशङ्क्याह तंशक्तिचक्रविभवप्रभवम्।SP.No. P6

स्वशक्तिचक्रविभवप्रभाम् as representing the *krama* ideal of five fold functioning being exercised by *Sṛṣṭikālī.* Seemingly Krama must have influenced the *spanda,* the *spanda* being later.

As regards the *kula* system, *Abhinava* is all for *kula* system as compared with the *tantra-prakriyā.* [101] This influenced the *krama* subscribers who gradually imbibed and imported all that *kula* ideology which could be accommodated conventiently in the *krama* system. The *kula* also had to undergo same influence of the *krama* system - i.e. the theory of *samviddevīs* comprising the *śakti cakra.*

Krama has been inspired by Tripura despite not belonging to *Śaiva* thought. *Śitikaṇṭha* is aware of this influence. According to him, *Samayavidyā* marks the height of all *Krama* achievements and the total variety of *Kramas* is finally reposed here. [102] Tripura also is influenced by *krama.* The theory of *Sattarka* (Right logic) has been borrowed by *Tripura* from *Krama.*

The philosophical Buddhism seems to have influenced the *Krama* system. *Vikalpa-saṁskāra* considerably impresses the Buddhist law contradiction (अपोहन) and the theory of instantaneous being (*Kṣaṇikavāda*).

Bhartṛhari's *Śabda-Brahman* theory has influenced the four tier speech of the *Krama* concept. *Krama* has contributed tremendously to the Tantric thought with the emergence of different *Krama* creeds within the fold of basic tantric doctrines. The Buddhist and Vaiṣṇava tantricism have evolved their own *Krama* doctrine.

Thus *Krama* system is recognized as a distinct system by Abhinavagupta. In the *Tantrāloka, Krama* shown as *Sodara* (sister) of Kula . Krama explains *śāktopāya* to its readers. *Krama*

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101. कुलप्रक्रियायाः प्रक्रियान्तरेभ्यः प्राधान्यात् *T.A.*V.I.P.24
102. वस्तुस्तु पीठचक्रादारभ्य समयविद्यान्तं समेन साम्राज्येन महार्थ एव वक्ष्यमाणत्वात् बोभवीति भाव्यता। *M.P.* (s) P. 56

system opines that the self can be realized through stages, gradually. The *Krama* system believes in the worship of Kālīs.

Authors of the Krama system are:-

1. Vātulanātha 2. Gandhamādana 3. Niṣkriyānandanātha 4. Vidyānandanātha 5. Śaktyānandanātha 6. Śivānanda 7. Vasugupta 8. Three female disciples of Śivānanda - Keyūravati, Madanikā and Kalyāṇikā. 9. Kallaṭa 10. Govinda-rāja, Bhānuka and Eraka 11. Pradyumna Bhaṭṭa 12. Somānandan 13. Ujjata 14. Utpala. 15. Udbhaṭṭa 16. Siddhanātha (Stotrakāra) 17. Bhāskara 18. Lakṣmaṇagupta 19. Bhaṭṭa utpala 20. Bhūtirāja I 21. Kulādhāra 22. Bhaṭa Dāmodara 23. Abhinavagupta 24. Kṣemarāja 25. Varadarāja 26. Devabhaṭṭa 27. Hrasvanātha 28. Cakrabhāṇu 29. Cakrapāṇi 30. Bhoja Rāja 31. Somarāja 32. Viśvadatta (the great grand teacher of Jayaratha) 33. Somaputra 34. Ramyadeva 35. Loṣṭadeva 36. Śrīvatsa- (author of the Cidgagancandrikā) 37. Ojarāja 38.Śivānanda II- (Grand teacher of Maheswarānanda 40. Jayaratha 41. Maheśwarānanda 42. Śitikaṇṭha 43. Ananta Śaktipāda 44. Bhaṭṭāraka 45. Śivopādhyāya.

We are having six *Krama* Āgamas whose authors are not known - 1. *Pañcaśatikā* or *Devīpañcaśatika* 2. *Śāradātilaka* 3. *Kramarahasya* 4. *Krama sadbhāva* 5. *Kālikākrama* 6. *Kramasiddhi.*

Likewise six non-*Āgamickrama* works, whose authors are not known are as under :–

1. *Krama Sūtra* 2. *Siddhasūtra* 3. *Mahānayapaddhati* 4. *Kramodaya* 5. *Amāvasyātrimśikā* vi) *Rājikā.*

One is pained to find that the vast literature referred to in the *Tantrāloka* and *Mahārthamañjarī* is mostly lost.

Basic works presenting *Krama* system written by the authorities on the *krama* system are lost and are known to us from references only.[103]

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103. Vide K.T.

The *Kula Sādhanā* - as per the practice right from the beginning has been a secret, transmitted from Guru to disciple for ages, lest it should be taken up by the undesrving ones. Rare people are in know of the significance of the *Kula sādhanā.* Usually it is misunderstood and misinterpreted.

The *Tantrāloka* speads about the *kula prakriyā* under the caption- the secret technique (रहस्यविधि) meant for qualified people.[104] *Kula - prakriyā* means *Kula-Yāga* (the ritual of *Kula.*[105]) *Kula* is power (*Śakti*) of Parameśa That manifests the universe.[106] Hence the whole creation is the family of *Śiva.* The *kula-prakriyā* aims at seeing everything. The univese becomes a medium to see *Śiva,* to walk *Śiva,* to talk to *Śiva,* to work for *Śiva* and the like. The *Tantrāloka* mentions six ways to establish contact with *Śiva* - the external world (बहिः) *Śakti* (कुमारीपूजा) (शक्ति पूजा) the couple (यामल), body (देह) process of Breathing (प्राण-पथ), intellect (मति - the deciding element).[107] This is a *sādhanā* to raise the worldly objects to the level of *Śiva* as and see *Śiva* in the world and the world in *Śiva.*

The *Kulasādhanā* is known as *Vāma-Marga* (left hand path) in Indian tradition and the vedic tradition is called *dakṣiṇa Mārga* (right hand path). The *Vāma-Mārga* is the way of worship of the left half that is called *Śakti.* To use those very means as instru-

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104. अथ समुचिताधिकारिण उद्दिश्य रहस्य उच्यतेऽत्र विधिः। *T.A.*29.1
105. अथ सर्वाप्युपासेयं कुलप्रक्रिययोच्यते। *T.A.*29.1
106. कुलं च परमेशस्य शक्तिः सामर्थ्यमूर्ध्वता। *T.A.*29.4
स्वातन्त्र्यभोजो वीर्यं च पिण्डः संविच्छरीरकम्॥
107. बहिः शक्तौ यामले च देहे प्राणपथे मतौ।
इति षोढ़ा कुलेज्या स्यात्प्रतिभेदं विभेदिनी॥ *T.A.*29.7

ments for *Sādhanā that* drag one down - is the purport of using normally prohibitted means. In the *Kula* practice, a *sādhaka* is free to use five substances physically or to refrain from the same specially in keeping in view the present prevailing social morality. Hence to look down upon the *kula*- follwers is to be unaware of the essence of *Kula Sādhanā*. The greatest living *savants* of the *Tantra* thought have clearly empasised in their discourses that even if the Tantra *sādhanā* is the highest sadhana, where is the deserivng practitioner who having complete mastery over his all the senses can practise the *Tantrasādhanā*. That is why the ***Kulārṇavatantra*** [108] says that the ignorant person (*Paśu* i.e. *Jiva*) should not smell or see or touch or drink wine and meat. The use of these is effective with regard to Kula*sadhakas* only.

The *Kula* practice aims at sublimation of desires. This practice draws our attention to the fact that so long as we have unfavourable altitude towards our desires, we are weak in overcoming them. On the other hand, if we have right attitude towards our desires and activities we are equipped fully to rise above all such desires. Desires also comprise energy. It is upto us to destroy them or sublimate the same

If sublimated, sex culminates into love, aesthetic enjoyment and creativity in all walks of life - Secular and spiritual. Self is practically realized if we find that self in everything we, come across in our day to day life. Thus true love helps us to identify ourselves with whole universe.

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108. अनाघ्रेयम् अनालोक्यम् अस्पृश्यञ्चाप्यपेयकम्।
मद्यं मासं पशूनान्तु कौलिकानां महाफलम्॥ *Kulārṇavatantra* 2.124

The *Kula* practitioners can be of three types according to their spiritual development (अधिकारीभेद)- animal (पशु) hero (वीर) divine (दिव्य). The animal stage is meant for ordinary people who have not crossed the barriers of selfishness and who are in search of sex or crude physical level. In these circumstances, the *Yāmala dīksā* takes place amongst the married couples- between husband and wife. To avoid havoc in life, *Kula* practice is not allowed for all. only an *Adhikārī* (worthy practitions with required spiritual development) is allowed to tread the *Kula* path. No common man should be able to know it to avoid destruction and anarchy in the society. [109] A layman is warned against the *Kula* practice. Just as to walk on the edge of the sword is difficult, living with a serpent is impossible for a common man, likewise, the practice of the *Kula*-system is out of question for a layman[110].

To conclude the *Kula sādhanā* helps in the sublimation of desires and the cultivation of universal love- two ingredients essential for the realization of the self. A practitioner of *Kula-Sādhanā* has to have virtues of the overall control on his senses, his transcendance of the physical desires, pleasure of the objects of sense.

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109. यथा रक्षति चौरेभ्यो धनधान्यादिकं प्रिये।
कुलधर्मं तथा देवि ! पशुभ्यः परिरक्षयेत्॥ Kulārṇava Tantra 11.82

110. कृपाणधारागमनात् व्याघ्रकण्ठावलम्बनात्।
भुजङ्गाधारणान्नूनमशक्यं कुलवर्तनम्॥ Kulārṇava Tantra 2.122

CHAPTER -IV

JAYARATHA - THE COMMENTATOR

That the famous Tantrāloka could not be understood in its right perspective without the commentary called *Vivekā* on this grand work by the celebarated commentator *Ācārya Jayaratha,* is the outpouring of all the versatile scholars and readers of Tantrānloka. There seems to be close contacts between Abhinavagupta and Jayaratha's earlier ancestors. According to Navajeevan Rastogi,[1] Pūrṇamanortha, the first known ancestor of Jayaratha was a colleague of Vallabha in king Yaśaskar's court, whose grandson Kara was married to Abhinava's sister. Jayaratha draws our attention to the fact that all his predecessors enjoyed virtuous conduct, power, wealth, fame, learning and devotaion to *Śiva,* creating the proper psychological environment that Jayaratha inherited from his forefathers. Likewise his preceptors were equipped with spiritual strength, scholarship and virtues that offered rich cultural and intellectual heritage to Jayaratha Gungratha, grandfather of Jayaratha died prematurely when his (Jayaratha's) father śṛṅgarararatha was a child who was brought up by his mother *Sattvā.* He was appointed a minister of king Rājarāja. Jayaratha's time is decided to be somewhere be-

1. Vide intorduction to Tantrāloka (pp.87-153) by Dr. Navajeevan Rastogi, Krama *Tāntricism* pp. 210-215.

tween (1150-1200 A.D). Śṛṅgārāratha enjoyed full faith of his ruler who gave him perfect authority to exercise his powers in the interest of the common man, thus created a terror free atmosphere followed by innate devotion to *Śiva* inspired by his cultural heritage. *Sṛṇgārāratha* was initiated by Subhaṭṭa Datta from whom in due course of time, Jayaratha also got initiated. Jayaratha's mother's name was Kamala and his brother's name was Jayadratha.

Jayaratha's younger brother was equally intellectual and academician.

Teacher– Subhaṭṭa Datta and Śringāra, Kalyāṇa and Śañkhadhara were two groups of teachers for Jayaratha who deeply expresses his indebtedness to Kalyāṇa and Śankhadhara for enriching his academic and spiritual calibre. As said earlier, Subhaṭṭa Datta initiated Jayaratha, his older contemporary. Subhaṭṭa Datta, it is noteworthy, wrote a commentary on the *Tantrāloka* for the sake of Jayaratha's father Śṛṅgārāratha who attained a good strong hold on *Śaiva* scriptures from Subhaṭṭa Datta. Jayaratha emphatically informs that despite the fact that Subhaṭṭa Dutta was Śṛṅgārāratha's teacher, but his son Jayaratha got initiated from Subhaṭṭa Datta and nothing more than that. Subhaṭṭa Datta's grandfather was Viśwa Datta whom Jayartha calls his great grand teacher– Parameṣṭhī Guru- ascribing a verse to him and presenting him as a Krama teacher,ṣupporting thereby that his treatment of *Krama* tradition bore the stamp of his teacher's authority. Jayaratha claims direct access to *Krama* tradition from *Bhānuka* (850-900 A.D). While Govindrāja, Bhānuka's classmate handed down the tradition through Somānanda, the parallel tradition was transmitted to Jayaratha through Ujjaṭa and Udbhaṭadatta. Jayaratha claims to be in possession of both the traditions as also of others, he is the direct repository of the tradition form Bhānuka. Jayaratha's preceptorial ancestors emanated from Lakṣmī Datta who also happened to be the ruler of Gañja and his probable time could be (975-1023

A.D). He was close to Udbhaṭa (900-950 A.D.) and Ujjaṭa (875-925 A.D) and transimtted the tradition. Jayaratha might have learnt political science from Śṛṅgāra who happened to teach political science to Jayaratha's father, Sṛṅgāraratha.

Śaṅkhadhara taught Jayaratha all the secular sciences including the science of grammar, the science of liguistic interpretation propagated by Jaimini and all other empirical disciplines. Śṛṅgāraratha's another name could be Śaṅkhadhara also. He owed a deep debt of gratitude to Kalyāṇa - an embodiment of the divine - for having trained him in all *Śaiva* scriptures and blessed him with deep insight in the same. Jayaratha's unity with Śiva came because of the grace of Kalyāṇa who removed all *mala* and fickleness of Jayaratha. Only Kalyāṇa claimed reverence from Jayaratha who at the outset of the *Tantrāloka* has paid unique tribute to his emancipator and compared him with an ocean whose drops of compassion made Jayaratha self realized without the fall of his mortal frame.

Jayartha feels blessed with getting teachers like Śaṅkhadhara and Kalyāṇa. Despite all this, we have not been able to find their any written work, till date. Jayaratha owes three things to his teacher- 1. He was able to annihilate all the distracting determinate ideas, 2. He was not easily vulnerable 3. He had inbibed the *Kaulika* experience personally. Undoubtedly, Jayaratha was self-realized during his life time.

Jayaratha attained the higest goal in his life time-realization of his own self. He was a Jīvanmukta. He was incessantly in the state of mental harmony marked by divine ecstasy. As per his own statement, he was blessed one having foretasted the intese fall of the divine grace which meant perfect knowledge. He was an accomplished *yogin* having exercised excellent command over the contemplation of the movement of breath-respiratory and downward- both. Free from all doubts he was imbued with a sense of befitting serenity and his realization of absoutic harmony induced feeling of total resignation from worldy affairs. Despite

that his wholesome personality continued to be transparent for ever. At the end of the *Tantrāloka-viveka,* he with full self confidence at his command, portrays himself as an encylcopaedic genius springing from a unique blend of empirical and metempircal disciplines. He presents himself well versed in grammar, linguistics, logics, secrets fo all *śaiva* scriptures and none could excel him in *Trika* philosophy or *Krama* metaphysics. He earned the same title of being a super teacher in Maheśwara cult as did his master Abhinavagupta. He must have enjoyed a long lease of life according to his own statement that he completed the *Tantāloka-viveka* in his quite ripe age. He expresses his gratitude to his royal patron Jayasiṁha whose constant inspiration proved to be the real instrument behind the successful completion of the *Viveka.*

Viveka (Commentary on the *Tantāloka*) - Jayaratha's production of the *Tantrālokaviveka* was a life time mission for him. He was industrious in his composition. As scuh he became joyful on its completion. The *Viveka* demanded strenuous, regular, long time hard work in having essential meaning of the *Tantrāloka.* He exploited all available source material and brought his *viveka* to the utmost successful end. Scholars call the *Viveka* not only a commentary but a continuous expansion of the *Tantrāloka.* To write a commentary meant to have close proximity with practically all sources of knowledge that highlighted, one's apparent difficulty in treading the dense forest of *śaiva* discipline and made it all the more complex in bringing out real contents of the scriptures that belong to the conflicting source basis. One of the supporting sources was the commentary *Vivaraṇa,* written by Subhaṭa Datta which seemingly did not influence Jayaratha, but his father was greatly influenced by the same. Kalyāṇa happened to be his guide in writing the *Viveka* of the *Tantrāloka.* Besides there were various interpretations of different portions which in published form are not available to us. However, there might have existed commetaries that invited Jayaratha's criticism. It can be inferred that criticism of the then existing commentaries was one of the

methods owned by Jayaratha to write his work. Jayaratha planned to write the *Viveka* not to see himself as an author nor was keen to demonstrate his unique expression. His innate desire was to let his ideas culminate into perfect awarenes as a result of the careful interpretation.[2] Jayaratha kept into his mind three types of listeners- the ignorant, the envious and the doubtful[3], while writing his *viveka.* [3]

Jayaratha was keen to procure each and every text that dealt– with the subject howsoever cursorily and he devised plans to get hold of such texts. His incessant effort made him to take the job in such seriousness that time came when he did not take time to explain[4] and he produced the best commentary.[5]

In the beginning of the work, the commentary came to be known as Viveka. Later on, it is remembered as *Prakāśa* (light) also. Jayaratha himself describes it as *Vivaraṇa* also. Seemingly, he was not touchy about the title to be used.

The basic aim of Jayaratha, like Abhinavagupta, is to write the commentary for attainment of the Supreme.[6] Acārya Jayaratha

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2. केषांचिदपि व्याख्यान्तराणामसमञ्जस्यमतीव संभवदपि न प्रकाशितम्। *T.A.V.*I.P.15
3. न ग्रन्थकारपदमाप्तुमथास्म्यपूर्ववाक्कौशलं च न निदर्शयितुं प्रवृत्तः। किन्त्वेतदर्थपरिशीलनतो विकल्पः संस्कारवांश्च समियादिति वाञ्छितं न। *T.A.V.*I., Verse 4
4. यातायाताः स्थिताः क्वचिदज्ञाः मत्सरिणः परे।
   संदिग्धा केऽपि किं ब्रूयां श्रोतारो यदनागताः ॥ *T.A.V.*I.Verse 4
5. ...... एतद्व्याख्यातं जयरथेनाशु। *T.A.*V.I.
   .... वरिष्ठां विवृतिमिमां जयरथश्चक्रे॥ *T.A.*IV
6. यस्मादेषणवित्क्रया यदुदिता ध्यानन्दचिद्भूमयो
   यस्यैवोद्धुरशक्तिवैभवमिदं सर्वं यदेवं विधम्।
   तद्धामत्रिकतत्त्वमद्वयमयं स्वातन्त्र्यपूर्णप्रथं
   चित्ते स्तात् शिवशासनागमरहस्याच्छादमध्वंसि मे। *T.A.V.*I.P.16

had to face extremely rough weather while projecting the *Tantrāloka,* the actual chronology of the *Krama* system and their traditional view point, exact number of *Kālis,* Abhinava's aim to present *Saṁvit Krama* against the commentators of *pañcaśatikā* and a section of the *Kramastotra's* commetators who were eager to conceal *saṁvitkrama* and present *Pūjākrama* etc. etc. At such a juncture Jayaratha drew their attention to the preceptorial tradition and the real purpose of the *Krama stotra.*

Jayaratha has worked hard on chronologial accounts of the preceptorial authority. He has not only direct access to the tradition but also deep insight into it and sees to it that the reader is concerned about his finality and authenticity.

Jayaratha handles the source material very very carefully, helps readers to understand Abhinava's allusion to the *Mataṅga Śāstra* as to its commentary and not the original work.

Jayaratha's another major contribution is in retaining important pre-Abhinavan sources in more or less complete form. He has been meticulous in editng the text critically and determining the precise reading. He accords proper interpretation, and was keen to restore the real tradition. His contribution to understand the *Tantrāloka* is unique. Every *Āhnika* is given a title. He fills in Abhinava's omissions. Jayaratha makes us aware of Abhinavagupta's own preferences. He also brings out Abhinavagupta's inherent argument, in substance as well as in form.

As a critical editor of the text– the *Tantrāloka,* Jayaratha has proved himself to be the ideal editor with a rare scientific attitude, keeping the text of the *Tantrāloka* free form interpolation, imagination and alien material and preserving its faithfulness to the original source literature.

Jayartha sees that while taking up an issue, his guiding principle should be that it should be in conformity with the stand of Abhinavagupta - the original author, secondly, that it must conform to the preceptorial stand and thirdly to the scriptural view.

All the three principles prove his adherence to the tradition. He gives preference to preceptorial injunction, propounds a thing as enjoined in the *Āgamas*. He never ventures to rely on his imagination.

Jayratha believes in precise and systematic presentation but not at the cost of his thoroughness and authenticity. He does not believe in word by word explanation. While dwelling upon certain source text, Jayaratha picks up only the relevant material from the concerned places, the idea being that the quoted text must be relevant to the issue under discussion and the work should not become unnecessarily bulky.

Jayaratha shows his concern for propriety as also for relevance. He is very much concerned about the tradition and its retention. It never means that he leaves portions unexplained. He explains a thing thoroughly, even does not shirk form supplying a missing word on his own for the sake of consistency. In case of doubt or necessity to furnish additional explanation, he does offer alternative explanations and tries to reconcile various ends if there is difference of opinion or confusion, whether deliberate or accidental. He with regard to his master Abhinavaguptacārya is commited to bring out the essence of his work.[7]

Despite the fact that Jayaratha is sincerely faithful to Abhinavagupta and the tradition, he is not a blind follower. On several occasions he does not endorse Abhinavagupta's reading and suggests a better one. Jayaratha has put in sufficient material to make the *Tantrāloka* more understandable and upto date but he has not deviated from the main stream.

Thus Jayaratha as a commentator has a unique place amongst the editors, critics. scholars and saints.

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7. इह चास्माभिस्तद्व्याख्यासारोच्चयस्यैव प्रतिज्ञातत्वात् तदेव क्रियते, इति तदिरत् स्वयमेव सर्वत्रासारतया चिन्वन्तु सचेतसः। *T.A.V.I.P.16*

CHAPTER- V

TANTRĀLOKA & INDIA'S GREAT CULTURAL HERITAGE

Vedas are the oldest work in the whole univese. India is universally known for her cultural wealth. *Ṛgveda* inspires us to pray not for only ourselves but for the whole humanity. The mantra uttered by a devotee to the Lord requests the *Almighty* to bless us so that *we hear good words, see good things and by praying to thee with healthy limbs and a strong body attain the age bestowed on us by the Lord.*[1] The vedic seer trains us to be receptive in good thoughts, no matter wherefrom it comes. This would help us in our inner development.[2] Teachers are the builders of the posterity. The first teacher is mother followed by father and then comes the teacher from whom a child learns. Now, what should be the qualities of a teacher? *Ṛgveda* says that a man of vision can find a path. To search a path is the duty of a teacher. Once the path is set right, others can tread that.[3] Indian culture reminds us

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1. भद्रं कर्णेभिः श्रृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।
   स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः॥ *R.V.*1.14.5
2. आनो भद्राःक्रतवो यन्तु विश्वतः। *R.V.*1.14.1
3. पथिकृद्विचक्षणः। *R.V.*2.4.6

that this world is all good, noble and full of welfare for all, for god is its protector.[4] The world is alright, nothing is untoward. If there is wrong anywhere, it is in me, in my perception. As I see, so I find. I see the world as per my own world dark, nothing but dark. Indian culture guides us that the real enemy is not without. It is within. Wrong thoughts are enemies. The vedic seer prays to *Mother Saraswatī* to protect us always as because of Her unconditional grace the air of noble ideas flows and an enemy of wrong thought is defeated.[5] Our vedic seers have taught us that the whole world is our family that is why we are told in the *Ṛgveda* that a person should look after another man in every way.[6] Indian culture teaches to behave with animals also like our family members.[7] This is possible when we have contact with the nature. For physical and mental fitness, association with environment is A Must. We are inspired by the vedic sage to pray to the Lord to give us wisdom to make our culture and civilization the representative of the the whole world, to enable us to accommodate the right thoughts from the whole world in our culture and transmit noble ideology of our culture to the whole world community.[8] Indian culture trains us to love our nation as we love our *Iṣṭa* (Lord God) so that all of us are united like one family where our mother Nation blends the good points of us all.[9]

Indian culture teaches us to hate the sin but not the sinner.

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4. विश्वं तद्भ्रदं यदवन्ति देवाः। R.V.2.4.7
5. सरस्वति त्वमस्मां अविड्ढि मरुत्वती धृषती जेषि शत्रून्। R.V.2.5.17
6. पुमान् पुमांसं परिपातु विश्वतः। R.V.6.9.9
7. शं नो भव द्विपदे शं चतुष्पदे। R.V.7.4.14
8. कृण्वन्तो विश्वमार्यम्। R.V.9.3.3
9. अहं राष्ट्री संगमनी वसूनाम्। R.V.10.18.3

That is why we find mantras wherein we are said to bow to the leader of the dacoits, the callous, the violent, the exploiters and bonded labour, for, all these are *Brahma* in reality.[10] That cosmic energy is everywhere, is in the world but not of it, rather untouched by it. The idea behind this obeisance was to look for God- the Divine- in all forms, for unless we identify ourselves with the whole creation, we cannot attain self-realization

Indian culture demads of us not to care only for ourselves but for the whole world family. That is why the *Vedic Ṛṣi* asks not only for his needs but for the needs of others as well (यवाश्च मे तिलाश्च मे गोधूमाश्च मे)[11]. This not only for physical needs, but for mental good qualities also like valour, perseverance and love. The *Ṛṣi's ātman* (soul) in the form of the universal soul demands from his Lord whatever he feels his neighbourhood and others are in due need of. This feeling for the humanity is seen at its height in the Vedas.

The seer of *Yajurveda* prays to Lord to bless him so that others look at him as their friend and he looks at them as his friends. This idea of friendship is an idea of true love. This mantra explains that if we love others, others will love us. It does not tell us what to do if others do not love us.[12] In the *Atharvaveda,* we come across a mantra wherein mother earth is addressed that she is rich with several religions, several ideas, different languages. You are our mother, be happy with us.[13] It seems in vedic times people with different tendencies, different languages had keen

10. नमो नमः सेनानां पतये नमो नमः'
नमः पुंजिष्ठेभ्यो नमो निषादेभ्यः।
ब्रह्मदाशा ब्रह्मदासा ब्रह्मवेमे कितवाः।*Tai. Saṁ* 4.5.3.1
11. *Vedacintana* by Vinoba P.279
12. मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम्।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे .....। *Yajurveda,* 36.18
13. नानाधर्माणां पृथिवीं विवाचसम्। Atharvaveda 12.1.45

desire to have emotional integration. The seer of the mantra does not name our country *Bhārata,* he mentions the word पृथिवी. The thoughtful and man of wisdom never had been discriminating and distinguishing between one or the other. The part of the *mantra* saying, *the earth is my mother and I am the son of the earth* - is one of the most powerful utterances. Every utterance of mother India has the *vedic* background for the whole culture and civilization has its roots in our *vedas.*

The *Atharvaveda* inspires us to *earn with hundred hands and distribute with thousand hands.*[15] This is the principle of the social science. Whatever one gets, ten times more one is to give. How and why that is not to be asked. The most valuable thing one gets is– *the solution and satisfaction of mind.* The greatest of kings have not been able to get that solution. According to Vinoba, God *also gives us in this ratio.* He is not calculating. An ignorant farmer of the country advises us– *I sow one seed, God gives me hundred fold.* The Lord in the form of society likewise makes hundred of one. Likewise, we are to give to God in the form of society. Then and then only we will get in all fulness.

Peace and fearlessness are interrelated. After calling peace, the Atharvaveda bids farewell to Fear- May the earth, sky and heaven make us fearless. Let us be fearless whether we are behind or forward, either up or below, let us be fearless on the sides of our known friends and unknown "not friends". Let us have fearlessness from known things or unknown things that happened due to our mistake. Let us have fearlessness from the night of

14. माता भूमिः पुत्रोऽहं पृथिव्याः। A.V.12.1.2
15. शतहस्त समाहर सहस्रहस्त सङ्किर। A.V.3.24.5

detachment and the day of inclination. Let the collective desire of all help me.[16]

Thus the Vedas- the backbone of our Indian culture give us moral boost for emotional integration. The Vedas say **एकं सद्विप्रा बहुधा वदन्ति** *Truth is one, the wise call it by different names.* The *Vedas* are made understandable to us by our *Upaniṣads* and the upaniṣads had their key in the *Gītā.* All the three were given the name of the *Prasthānatrayī.* Commentaries were written on the said *Prasthāntrayī* and the process of the ideological integration started that resulted in the existence of faith in the society. Thereafter, very many cultures came into our contacts. Different religious works were produced those also, we ventrued to own and accommodate. We do not feel that whosoever came here muslim, christian or any else they or we were put to any kind of harm. In the beginning there does happen to be some sort of struggle, but ultimately life seems to have enriched. Contact with other cultures provides us with an opportunity to analyse the qualities and the defects in us. Thereby the life becomes rich with experiences.

Our culture has taught us to find unity in diversity, to find good points in other's cultures and cultural works, to read other's scriptures with as much faith in them as they have in their scriptures.

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16. अभयं नः करत्यंतरिक्षम्
अभयं द्यावा पृथिवी उभे इमे
अभयं पश्चाद् अभयं पुरस्तात्
उत्तराद् अधराद् अभयं नोऽस्तु
अभयं मित्राद् अभयम् अमित्रात्
अभयं ज्ञाताद् अभयं पुरो यः
अभयं नक्तं अभयं दिवा नः
सर्वा आशा मम मित्रं भवन्तु।A.V.19.15.5

There are various types of worship. God is Love, Mercy, Compassion, Truth. One worships Him as Merciful, the other as compassionate one, the third as truth and the fourth as embodiment of Love. No method of worship should have confrontation with other method. Different dharmas having different types of worship, have yet one uniformity at the root i.e. realization of the self, attainment of love of God and achievement of the knowledge of the Self. Sri Ramkrishna Paramahamsa experienced the form of worship of the *Hindu, Muslim, Bauddha, Islam* and found the goal one i.e. meeting with one uniform element. Our culture demands of us to integrate all the methods of worship to know that one.

Coming to our study of Abhinavagupta's *magnum opus Tantrāloka,* we find that it is the source of our Indian culture. The *Tantrāloka* is the work of such a rare personality who was called *Śiva* in the form of Abhinavagupta. He had realized the self. But he was not satisfied with his own realization. He wanted the humanity to taste the nectar of *Self Realization* and that made him to produce the voluminous work– *Tantrāloka.* He made us understand the elements of which the human bodies are made as also the whole creation. He discusses at length the ignorance (*mala*) and the ways and means to be free of *malas*. He puts forth four *upāyas* (Methods) to be nearer to the goal, in accordance with one's capacity- *Śāmbhava, Śākta, Āṇava* and *Aṇu.* He discusses at length the technical word *Śāktipāta* which is name of *grace of God.* The greatest contribution of Abhinavagupta through *Tantrāloka* is that the world is a production of the Ultimate-*Parama Śiva.* Since *Parama Śiva* is true, hence his world also is true and real. According to the *Tantrāloka,* the doors of its *Sādhanā paddhati* are open to all irrespective of caste, creed, colour or sex. To cover the vast ocean of humanity, Abhinavaguptācārya has explained the *Krama, Trika* and *Kula* systems in detail. One can pick up the system for its utilization in *Sādhanā* in accordance with his/her taste, *saṁskāras,* and ten-

dencies, No one is entitled to have self realization unless and until, he sees his self in all people of all the religions, colours, creeds, castes and countries. Love is the hall mark of the *Tantrāloka*-selfless love, love for the sake of love.

The *Tantrāloka* does not hate any one, for, this work emphasises the point that one has to use the so called forbidden things to sublimate and transform one self. For that one has to transcend the forbidden things. The *Tantrāloka* does not teach *Nivṛtti Mārga* but *Pravṛtti Mārga.* It makes one master of one's senses, *antaḥkaraṇa* and one feels that one resides in the house of one's body. One is not the body. As is one's development, so is one's vision of the world and people within it.

In this atomic age, the *Tantrāloka* shows us the practical way to lead a successful life individually-personally, domestically, socially, economically and from every aspect of the world and life.

The *Tantrāloka- Tāntric work-* is deep rooted in Indian cultre, broad in vision, broader in dealing with the brethren of other religions, is spiritually rich and lively, arresting our attention to the *inward Kingdom of man* where he finds his real ownself. He gets his goal of life realized before his gross eyes. Outwardly, a common man does not find any transformation in him, but his own fellow travellers are inspired guided and blessed by him.

Indian culture is best rooted in our *Vedic* mantras given to us by their seers. The *vedic* path is known as *Dakṣiṇa Mārga-* right hand path and *Kula* system in the *Tantra,* is known as *Vāma-Mārga-* left hand path. To understand the *kula system,* one should have receptivity, perseverance, faith and spiritual advancement. Suffice to say that the Indian culture as discussed above is, enriched by the work like the *Tantrāloka.*

CONCLUSION

Thus, we started with pondering over the question *What is man*? *What is his destination*? What is the path to reach that destination ? How many paths there could be to arrive at the destination? What has the *Tantrāloka* to offer? Prior to this work, so many works having been already there what necessitated Abhinavaguptācārya to write this big book? What new this book has to offer to the humanity? Is it an intellectual exercise only, or based upon the author's personal experience ? Does it inspire to shun the world or does it make a man to transform himself to help the world to be a better place to live in?

Who is Abhinavaguptācārya ? Has he written about himself, his parents family and friends or he also has like other scholars preferred to be silent and unknown ? How has he influenced his contempararies and posterity ? How does his creative work look at our cultural set up?

Abhinavaguptācārya is said to be *yoginībhū*-born of parents who having been united in the wedlock, being spiritualists by *saṁskāras,* with a desire to have a child in the image of God-*Paramaśiva*-gave birth to a great soul, after their sincere desire. The boy in view of his extraordinary genius was given the nomenclature of Abhinava- new always. His teachers are said to have given this name to Ācārya Abhinava.

His father Narsiṁha alias Chukhulaka happened to be his

father, also, his teacher, the first teacher in Grammar. Above all his spiritual fervour left lasting impression upon his child Abhinava. He lost his mother when he was very young in age. His father played the role of mother also for his child. Manoratha was his brother - Ambā was his sister. The death of mother, gave the child Abhinava a big jolt that made him completely detached and devoted to Lord Śiva. He mentions his predecessors, his family members, his friends, his gurus in *T.Ā.* as well as in *Parātriṁśikā.* Although after mentioning the first in his dynasty Atrigupta by name, he is silent about his ancestors for about one hundred and fifty years, but his grandfather is introduced to us by Abhinava– the son of illustrious mother Vimalā and father Narasiṁha mentioned above. His date of birth is said to be between 950 and 960. A.D. His birth place is Kashmir where Atrigupta migrated at the invitation of the king Lalitāditya of the valley.

Abhinava was a blessed son of Mother Goddess Saraswatī. He had unquenchable thirst for knowledge-knowledge for the sake of knowledge. He went to different teachers for different branches of learning -Grammar, *Dvaita Tantras, Brahmavidyā,* dualist-cum Monistic *Śaivism, Krama* and *Trika Darśanas, Dhvani, Dramaturgy.* Besides twenty teachers, several other names are found scattered here and there in the name of his revered teachers at whose feet Abhinava became trained to his utmost satisfaction that enabled him to produce the *Tantrāloka* that has made Abhinava immortal till the completion of the cylce of the present creation.

Śambhunātha appears to be the main inspiration behind the *Tantrāloka.* The *Tantrāloka* comprises thirty seven chapters. The first Chapter discusses various means to attain the realisation of the self-*Śāmbhava, Sākta, Āṇava* and *Aṇu.* The second chapter deals with *Aṇūpāya.* The third chapter deals with *Śāmbhava* method as the best means to attain the goal. The fifth chapter deals with the *abheda Advaya bhāva* (Monistic ideology).

Śāktopāya is discussed in the said chapter. The fifth chapter deals with the *Āṇavopāya*. The sixth deals with the *Kāla-Tattva*. The seventh describes the *Cakrodaya* i.e. the kindling of the rise of cycles i.e. the kindling of the uttered *mantra*. The eighth discusses *Deśādhvan*. The ninth briefs about the analysis of *Tattvas*. The tenth chapter gives the sub-divisions of *tattvas*. The eleventh chapter describes *Kalādhvan* in a comprehensive manner. The twelfth chapter draws our attention to the utility of adhvans. The thirteenth chapter deals with *Śaktipāta*-descent of Divine Grace. The fourteenth deals with the process of initiation-*Dīkṣopakrama*. The fifteenth deals with the *Samaya Dīksā*. Likewise, in the foregoing pages (second chapter) the rest twenty two chapters are briefly touched.

Abhinavagupta, an erudite scholar of *Kashmir śaivism* has systematically and additionally presented the gems of wisdom found in the ocean of *Krama, Prayabhijñā,* and *Kaula* ways of thought, in his voluminous work called the *Tantrāloka. Tantrāloka* concerns life. This work shows the way to use the materialistic values to be utilized as a means of self-realization, to synthesise *bhoga* (enjoyment) and *mokṣa* (emancipation) and *pravṛtti* (worldly activity) and *Nivṛtti* (renunciation). This work aims at embracing all by an integrated *yoga*. To understand Indian culture in its right perspective, one is to understand from an objective view point that the *Tantrāloka*-The *sumum bonum* of all the *Tantras* comes under *Āgama* category and the *Veda* comes under *Nigma* group. The *Tantrāloka* tells us that the cosmic energy is citi, saṁvit (consciousness) known in the terminology of *Kaśhmira Saivism as Parama śiva.*This consciousness is characterised by Jñāna (knowledge) and *Kriyā* (activity). The active aspect of this supreme power is the cause of this world. The *Tantrālokakāra* experienced in his inner laboratory what he recorded in his voluminous work and hence the contents of the work are scientific. *Svātantrya* (Freedom) is the nature of *Parama Śiva.* The knowing or illuminating side of consciousness is *jñāna,*

Prākaśa and the active side is *Kriyā, spanda, Vimarśa, śakti*. This is also known as *Svātantrya*, the activity being perfectly free. The Kriyā aspect is represented by women and the *jñāna* aspect by man. *Śakti* aspect is referred to by female names like *Vāmā, Pārvatī* etc. According to the *Tantrāloka*, knowledge and activity being represented in one reality, that truth is named *śiva-śakti, Prakāśa-Vimarśa, jñāna-kriyā*. Ardhanārīśvara is having feminine aspect as also the masculine aspect. Knowledge and action called *Śiva* and *Śakti* are one united. The study of the *Tantrāloka* makes us feel that the world is not to be rejected but accepted as a manifestation of Parama *Śiva*.

The *Tantrāloka* fully elucidates the *Pratyabhijñā* system. *Siddha somānanda* – the author of *Śivaḍṛṣṭi* is the founder of this Śāstra. Somānanda composed his own *vṛtti* on *Śivaḍṛṣṭi*, but this vṛtti alongwith his other works are not with us now, we know them by names only from quotations from the lost books.

The next most important existing work of this *śāstra* is the *Īśvarapratyabhijñā* by Utpala, the disciple of Somānanda. *Īśvarapratyabhijñā Kārikā* is written in verses called *Sūtras*. Total number of verses is 190. In his work Upala has given the summary of the work of his master Somānanda. In fact *Īśvara pratyabhijñā is* spoken of as only the reflection of the wisdom taught by Somānanda (श्रीसोमानन्दनाथस्य विज्ञानप्रतिबिम्बकम्) *I.P.V.*Intro. Verse 2) The *Pratyabhijñā* assumed such an important position that the whole system of the Śaiva philosophy came to be known as *Pratyabhijñā Darśanam*. In this very name Mādhavācārya describes *Trika* in his *Savarśanasaṅgraha*. Ācārya Abhinavaupta has written commentary on the commentary of Utpala Deva called vṛtti and second commentary he wrote on his *vṛtti*, also is known as *Īśvarapratyabhijñāvivṛti vimarśinī*. The *siddhitrayī* of Utpala explains in brief the basic principles of the *Pratyabhijñā* system.

The *Pratyabhijñā* system can have the main ideas under the following heads -1. Ultimate Reality 2. The universe

3. *Svātantryavāda* and *Āḅhasavāda* 4. *Ṣaḍadhvā* 5- Individual self 6. Bondage. 7. Liberation. *Ṣaḍadhvā* - From the view point of *Parāśakti,* manifestation is described as under:- There is basic continuum of power known as *Nāda.* This condenses itself into dynamic power or centre called *Bindu.* The condensation is not a process in time or space. This is the source of all manifestation. In the highest stage of manifestation, *Vācaka* and *Vācya* are ones. There are six *adhvās* known as *Ṣaḍadhvā,* Firstly there is the polarity of *Varṇa* and *Kalā.* Primarilý, *Kalā* is the aspect of reality by which it manifests itself as power for evolving universes. The transcendental aspect of reality or *Parama Śiva* is known as *Niṣkala* for it transcends *Kalā* or creativity. The immanent aspect of *Śiva* is *Sakala* for it is concerned with creativity.

In the present context, coming after *nāda, bindu, kalā* means a phase, an aspect of creativity. It is here that things begin to differentiate from an integrated whole. *Vācaka* and *Vācya,* which were one at the *Parāvāk* stage, begin to defferentiate. The first adhvā of this differentiation is the polarity of *adhvā* and *kalā.* According to Swami Pratyāgātma Saraswati, *Varṇa* is the *function form* and *Kalā is predicable.* The next *adhvā* in the subtle place is that of *mantra* and *tattva. Mantra* is the appropriate function form or basic formula of the next creative descent i.e. *tattva. Tattva* is the inherent principle or the source and origin of subtle structural forms. The third and final polarity is that of *pada* and *ḅhuvana. Bhuvana* is the universe as it appears to apprehending centres like ourselves. *Pada* is the actural formulation of that universe by mind, reaction and speech. The *Ṣaḍahvā* may be briefly indicated in the following manner :–

Vācaka or śabda	Vācya or artha
Varna	Kalā
Mantra	Tattvā
Pada	Bhuvana.

The *triad* on the *Vācaka* side is known as *Kālādhva.* Triad is on the Vācya side known as *deśādhvā. Varnādhvā* is of the na-

ture of *pramā*. It is the resting place of *prameya* (object), *pramāṇa* (Means of knowledge) and *pramāta* (experient). *Varṇa* is of two types - *non-māyīya, māyīya*. The *māyīyavarṇas* rise out of non-māyīya. The *non-māyīya varṇas* are pure, natural, without limitation and innumerable. The *Vācaka Śakti,* (indicative power) of non-*māyīya varṇas* is inherent in the *māyīya varṇas* even as power of heating is inherent in fire. The *Kalās* are five in number i.e. 1. *Nivṛtti kalā* [2]. *Pratiṣhthā kalā* 3.*Vidyā kalā* 4. *Śāntā* or *Śānti kalā* and 5. *Śāntyātītā kalā*. According to Abhinavagupta there are 418 *bhuvanas* whereas others speak about 224 *bhuvanas.*[1]

Kāśmira Śaivism and *Śāṅkara Advaitavāda* - Śaṅkara's philosophy is known by several names like *Śānta Brahmavāda* or *Kevalādvaitavāda* or *Māyā-vedānta-vāda. Kāśmīra Śaiva* philosophy is known as *Īśvarādvayavāda* or *pratyabhijñā* or *Trika* Philosophy. Since Śaṅkara is of opinion that *Brahman* has no activity, his philosophy is mostly characterised as Śānta *Brahmavāda* or the philosophy of inactive *Brahman* by the Śaiva philosophers.

There are some salient differences between Śāṅkara mata and Kāśmīr advaita. According to *Śaṅkara* the characteristics of *cit* or *Brahamn* is only *Prākāśa* or *jñāna,* whereas for the *Śaiva* believers *cit* is both *Prakāśa* and *Vimarśa* or *jñāna* and *Kriyā.* According to *Śaiva* thought *jñāna* is the acivity of the divine. Without activity, *cit* or the divine being would be inert and incapable of bringing about anything. *Parama Śiva* is *Svatantra* (has sovereign free will and *Kartṛtva* (power to act) are practically the same thing. In *Śāntabrahmavāda,* Brahman is entirely inactive. When Brahman is associated with *avidyā,*it becomes *Īśvara* and is endowed with the power to act. The real acitivity belongs to

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1. P.H.Introduction. Jaideva Singh.
2. Introduction, to P.T. - Dr. Jaideva Singh

avidyā. The activity of *Īśvara* ceases when he is dissociated from *avidyā.* In *Brahmasūtra* Śaṅkara says categorically- तदेवमविद्यात्मकोपाधिपरिच्छेदापेक्षमेवेश्वरत्वं सर्वज्ञत्वं सर्वशक्तित्वं च, न परमार्थतो विद्ययापास्तसर्वो पाधिस्वरूप आत्मनीशित्रीशितव्यसर्वज्ञत्वादि व्यवहार उपपद्यते (Br.Sū. 2.I.14) i.e. In this manner, the potency of *Īśvara*, his omniscience and omnipotence are contingent upon the limitation caused by the condition or association of *Avidyā* (primal ignorance). In the highest sense, when all conditions are removed by *vidyā* (spiritual illumination) from the *Ātman,* the use of potency, omniscience etc. would become inappropriate for it. Thus all the activity in the case of *Īśvara* is according to *Śaṅkara,* due to *avidyā.*

On the other hand, according to *Īśvaradvāyavāda, jñātṛtva* and *Kartṛtva* (knowledge and action) are the very nature of the supreme. Never can supreme be thought of without his activity. In this philosophy, activity is not an adjunct of *ȿwara,* as in *Śaṅkara,* but his very specific nature. In general terms, his activity may be summed up in the fivefold act of emanation or projection (*Sṛṣṭi*), maintenance (*sthiti*) withdrwal (*saṁhāra*), concealment of the real nature (*Vilaya*) and grace (*Anugrha*). He performs these five acts eternally even when he assumes the form of *Śiva.* According to *Īśvarādvayavāda,* Śiva is *pancakṛtyakārī* (always performing five fold act). In his *Mahārthamañjarī,* Maheśwarānanda says that inactive Brahaman is as good as unreal (P.20)- That Parameśwara, always performs the fivefold act of *sṛṣṭi* etc. If this activity is not accepted, *Ātmā* as defined by *Māyā Vedānta* etc. characterised by the want of the slightest trace of stir or activity would be as good as unreal-

तथाहि परमेश्वरस्य ह्ययमेवासाधारणस्वभावो यत् सर्वदा सृष्ट्यादिपञ्चकृत्यकारित्वम्। एतदनङ्गीकाराद्धि मायावेदान्तनिर्णीतस्यात्मनः स्वस्फुरणमामोदमाद्यन्द्यलक्षणंमसत्कल्पत्वापतितम्।

Īśvarādvayavāda also accepts *avidyā* or *māyā,* but, according to it, *Avidyā* or *Māyā* is not something which happens to af-

fect Īśvara. It is rather Īśvara's own voluntarily self imposed limitation of himself by his own *Śakti* (power). According to Śaṅkara, *Brahman* is entirely inactive, all activity is due to *Māyā*. According to *Īśvardvayavāda*, activity belongs to *Īś*vara, Māyā derives only its activity from Him.

Another point is that according to *Śāntabrahmavāda*, māyā is *anirvacanīyā* (indefinable) but according to *Īśvarādvayavāda*, Māyā being the Śakti of Īśvara or Śiva is real and brings about multiplicity and sense of difference. Since, Śakti considers *Māyā* neither real nor unreal (सदसद्भ्यामनिर्वचनीया) his non-dualism is exclusive, but the non dual śaiva philosophy considers Māyā as *Śivamayī* (an aspect of Śiva), therefore the Śaiva non-dualism is integral, all inclusive. If *Brahman* is real and *māyā* is some indeterminate force- neither real nor unreal as Śaṅkara maintains, then there would be a tinge of dualism in Śaṅkara's philosophy. According to *Īśvarādvayavāda* even in the state of the empirical ego or Śiva, the fivefold out of *Śiva* continues, according to *Śāntabrahmavāda*, ātmā even in the state of empirical ego or Jīva is niṣkriya or inactive. Whatever activity there is, belongs to *Buddhi*.

According to *Śaṁkara's* Vivartavāda, all manifestation is only name and form (*nāma-rūpa*) and cannot be regarded as real in the true sense of the word. According to *Īśvarādvayāvāda* the *ābhāsas* are real in the sense that they are aspects of the ultimate real or Parama Śiva. Though they do not exist in Paramaśiva in the same way in which limited beings experience them, they exist in *Parama Śiva* as His experience or ideation. So the *ābhāsās* are in essence real. What constitutes the ideation of the Real can't itself be unreal.

As regards, with *mukti* (liberation), the world according to Śaṅkara is annulled but in *Śaiva philosophy*, it appears as a gleam of *Śiva* consciousness or an expression of the wonderous delight of Self-consciousness.

The individual self or *Śiva*-according to the *Pratyabhijñā*

system is not simply a psycho physical being but something more. His physical aspect consists of the five *mahābhūta Śarīra*. He has also the psychic apparatus known as *Antaḥkaraṇa* (the inner instrument) consisting of *Buddhi, ahaṅkāra* and manas.

Buddhi, Ahaṅkāra and *manas* together with the five *tanmātras* form a group od eight which is known as *puryaṣṭaka*. This is the *sūkṣma śārīra* in which the soul leaves the body at the time of death.

There also works in him *Prāṇa śakti*. This is the divine *śakti* working both in the universe, and the individual. It is by this *prāṇaśakti* that everything is sustained and maintained. There is also *Kuṇḍalinī* that is a form or expression of *Śakti*. This lies dormant in the normal human being. Finally there is *caitanya or śiva* in the centre of his being that is his very self. Though, intrinsically the self of man is *Śiva*, he becomes an aṇu or a limited individual because of *Āṇava Mala*.

Bondage (*bandhana*) - of an individual is due to innate ignorance which is known as *Āṇava mala*. It is the primary limiting condition that reduces the universal concioussness to an *aṇu* or a limited aspect. It comes about by the limitation of the *Ichhā Śakti* of the Supreme. It is owing to this that *Śiva* considers himself a separate entity, cut of from the universal stream of consciousness. It is consciousness of self limitation.

Coming in association with the categories of the *aśuddha adhvā* or order of the extrinsic manifestation, he becomes further limited by *māyīya mala* and *Kārma mala*. *Māyīya mala* is the limiting condition brought about by *māyā*. It is *bhinna vedya prathā*-that which brings about the consciousness of difference owing to the differing limiting adjuncts of the body etc. This comes about by the limitation of the *jñāna śakti* of the Supreme. These malas bind an individual whirled about from one form of existence to another.

Liberation (*Mokṣa*)– according to the *Pratyabhijñā* system means, the recognition of one's true nature which means in other

words the attainment of अकृत्रिम-अहं-विमर्श- the original innate pure *I consciousness.* Utpaladeva's following verse gives an idea of *pure-I consciousness.*

अहं प्रत्यवमर्शो यो विमर्शात्मापि वाग्वपुः।
नासौ विकल्पः स ह्युक्तो द्वयोः पक्षे विनिश्चयः॥

It means that the prue *I-consciousness* is not of the nature of *Vikalpa,* is not determinacy, as determinacy is certainty, that implies two. The universal *I-consciousness* is embodied in the transcendental speech. The pure *I-consciousness* is immediate awareness.

According to Abhinavagupta, *mokṣa* is nothing else but the awareness of one's true nature.[3] By this *I-consciousness* one attains *cidānanda-* the bliss of the *cit* or Universal consciousness. The *citta* or the individual mind is now transformed into *cit* or *universal conciousness.* The attainment of this pure *I-consciousness* is also the attainment of *Śiva consciousness* in which the entire universe appears as *I* or *Śiva.*

According to this system, the highest form of *ānanda* or bliss is *Jagadānanda-* the bliss of the world in which the whole world appears to the liberated soul as *cit* or *Śiva.*

This liberation can't be achieved by mere logic or intellectual exercise. It comes by *Śakti pāta* (the descent of Divine *Śakti*) or *anugraha* i.e. Divine grace.

Śaktipāta can be of three types - *Tīvra, Madhyama* and *manda. Tīvra* or intense *śaktipāta* is received by very advanced souls, due to their *saṁskaras* of previous births. The less advanced souls are object of *madhyama śaktipāta.* This induces them to find a spiritual guide to be initiated and practise *yoga.* In due course of time, they get liberation.

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3. मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि तत्।

Still less qualified receive manda-moderate-*śaktipāta* that creates in them genuine eagerness for spiritual knowledge and dedication. They also get liberation in due course of time.

Upāyas-Grace is to be earned by moral and spiritual discipline. The means of earning grace have been divided under four broad heads- *Āṇavopāya, Śāktopāya, Śāmbhavopāya,* and *Aṇūpāya.* These *upāyas* are recommended to get rid of the *malas* so that one deserves to get grace. *Āṇavopāya* is the means whereby the individual uses his own instruments as means for his transformation for *Self-realization.* It includes disciplines concerning the regulation of *prāṇa,* rituals, concentration on one's chosen deity etc. Ultimately, it brings about self realization by the unfolding of *madya dhāma* or *suṣumnā.* It is also known as *Kriyopāya* because *kriyā-* such as repetition of a *mantra* and the practice of rituals etc. plays an important part in it. This is also known as *bhedopāya* as this discipline starts with a sense of *bheda* or difference.

Śāktopāya is concerned with those psychological practices which transform the inner forces and bring about in the individual *samāveśa* or immersion of the individual consciousness in the Divine. In this mostly *mantra* śakti comes into play by which the individual acquires *prātibha jñāna* or true knowledge, gradually his feeling of duality gets less and less and his consciousness merges in *parā-saṁvid.* In this discipline one has to dedicate something like this *I am Śiva.* The whole universe is only an expansion of my true self.

In *āṇavopāya,* the senses, *prāṇa* and *manas* are pressed into service, in *śāktopāya,* it is *manas* only that functions actively. It is also known as *jñānopāya,* because mental activities play an important role in it. It is also known as *bhedābhedopāya* because it is based both on difference and identity. By this, the *Kuṇḍalinī* rises up from *mūlādhāra* without much effort for the control of *prāṇa* and brings about self-realization.

Śambhavopāya is meant for advanced aspirants who by

meditating on *Śivatva* attain His consciousness. This is the path of constant awareness. One starts with the analysis of *pañcakṛtya, sādhanā* of *Vikalpa- kṣaya* and the practice of the consciousness that the universe is only reflection of *cit,* but later even these have to be given up. This leads purely to *I-consciousness.*

Aṇūpāya can hardly be called an *upāya.* This depends entirely on *anugraha* or grace. This grace may come through one word of the *guru* and he may be enlightened to have the experience of the real self in no time or divine grace may choose him directly and he may there and then realize his self. The *Tīvratama Śaktipāta* (तीव्रतमशक्तिपात) blesses a *Sādhaka* in the form of the very touch or sight of a self realised soul resulting in the transformation of the blessed soul.

Ānandopāya is another name given to *Aṇūpāya* means a little effort on the part of a *sādhaka.*

According to *Kṣemarāja,* bliss of the supreme consciousness can be attanined by the development of the madhya (centre). The universal consciousness is present in the inmost reality of all as without *saṁvit* or the supreme consciouness, the form of or nature of anything can't be possible without his ground support. Among other means to be identified with the supreme consciousness, *Vikalpakṣaya* is suggested by Kṣemarāja.

This techinial term means doing away with all the mental agitation and attain the one pointedness of mind, is free from the pursuit of sense activities, then by the grace is that supreme state of realisation of the self attained. Realisation of self is constant awareness of the self, attained by constant awareness by alert passivity thus by relaxing *citta* (mind) and by not thinking of anything in particular. Immersion into the Divine consciousness (*Samāveśa*) is to be incessant and perfect, Kṣemarāja suggests *Krama mudrā.* In *kramamudrā,* the internal appears as the universal cosnciouness and the external no longer appears as merely

the world. but as the form of *Śiva* or universal consciousness[4], a play of the universal consciousness, and the *Sādhaka* (aspirant) is nothing but that consciousness. The world no longer, is to be shunned but an eternal delight (*Jagadānanda*) is experienced.[5] At this stage अकृत्रिम-अहं विमर्श pure *I-consciousness* is attained in which the world does no more stand in opposition to *I* perfect I, but proves itself to be the expression of that *I* itself.

The *pratyabhijñā* system thus explains to us the concept of self-realization. The world process has its source in *Śiva's pure I-consciousness.* At the man's level. that *I-consciousness* gets identified with the physical and psychic coverings and the so called world appears as something different. Man's goal in life is to be that *Pure I-consciousness,* wherein the *universe* and *I* are one. Undoubtedly this stage can't be arrived at once. The *pratyabhijñā* system looks at the various steps to reach the top step of the ladder of *pure I- consciousness* of Śiva.

The first grace of *Parama Śiva* blesses a normal human being engulfed by the fire of three malas - *kārma, Māyīya* and *Āṇava* when he can't live without thinking-*who am I*? wherefrom *I have come*? where *I am to go* ? *What is the purpose of this universe*? Thus starts his sojourn to man's ultimate goal of life- Realisation of Self.

With the practice of the lower kinds of *yoga,* such a being becomes a *pralayākala* - free from *Kārma mala* but devoid of *jñāna* and *Kriyā,* still enveloped by *māyīya* and *Āṇava mala.* At the time of the withdrawal from the universe–*pralaya*– every *sakala* becomes a *pralayākala.*

Vijñānākala is above *Māyā* but is still below *śuddha vidyā.*

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4. See P. 4 Transtd. by Jaidev Singh, P.155 P.31
5. स्वतन्त्रः स्वच्छात्मा स्फुरति सततं चेतसि शिवः
   पराशक्तश्चेयं करणसरणिप्रान्तमुदिता।
   तदा भोगैकात्मा स्फुरति च समस्तं जगदिदं
   न जाने कुत्रायं ध्वनिरनुपतेत् संसृतिरिति।
   Quoted in *Mahārthamañjarī,* p.25

He has *jñāna* and *icchā* but is devoid of *Kriyā*. He is free from *kārma* and *māyīya* malas but is enveloped with *āṇava mala*.

The successive stages of experiments above the *Vijñānākala* are *Mantra, Mantreśvara, Mantramaheśvara* and *Śiva pramātā*. All these happen to be free from all the three *malas* they have diverse experiences of unity consciousness *Śiva pramātā* alone experiences every thing as *Śiva*. He may well claim in the words of Acārya Abhinavagupta that *Śiva* of *Svātantrya* and purity ever sparkles in his heart. His higher *Śakti* (*Parā śakti*) plays ever on the edge of his senses. The entire world gleams at the wonderous delight of *pure I-consciousness*. He does not know what the sound world is supposed to refer to.

The *Krama system* is an independent system. According to Śitikaṇtha, realisation of Self undergoes the process of succession (*Krama*). Hence the gradual process of attainment by the concerned system is known as *Krama* system. Also, creation, maintenance and dissolution takes place in sequence and constitute *Krama* or succession. *Krama* system is known by the name of *Atinaya, mahārtha, mahānaya, Mahāsāra*. *Krama* is known as a part of the *Tantraprakriyā*. Females got educated in the *Krama* system. *Krama* seems to have influenced the *spanda* system. *Śitikaṇtha* is aware of the fact that the *tripura* system seems to have influenced the *Krama system*. *Tripura* also is influenced by *Krama*. The theory of *Sattarka* is borrowed by *Tripura* from the *Krama*. The *Śabdabrahman* theory of *Bhartṛhari* has influenced the four tier speech of the *Krama* concept. The *Tantrāloka* declares *Krama* as a sister of *Krama*. Lot of literature on *Krama* system is lost and known to us by references only. The *kula sādhanā* is known as *Vāma Mārga* and the vedic tradition is known as *Dakṣiṇa Mārga*. The *Kula* system is to utilize the means that in normal life, are supposed to bring us down, as equipment to attain perfection. All members of the society can't be capable of implementing the *kula* system.

The *Kula* practice aims at sublimation of desires and the

development of universal love.

Siddha Jayarathra happens to be the ablest commentator on the Tantrāloka. He was a *Jīvanmukta*. His preparation of *Tanrālokaviveka* proved to be a lifetime mission for him. He despite being a faithful follower of Abhinavagupta would use his initiative whever he would deem it proper. He has carved out an important place for himself in the world of commentators.

India has been leading light for the whole globe, through all the vicissitudes of individual, family, social, economial political and cultural life, because of her great cultural heritage. Abhinavagupta's Tantrāloka is the source of Indian culture. The Tantrāloka is a practical book showing different ways to people to live life for attaining the ultimate, in accordance with their temperament, capability, aptitude and interest. The doors to reach the Ultimate are open to all irrespective of caste, creed, colour, religion or sex.

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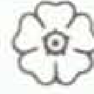
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